

AN
ELEMENTARY
HISTORY OF GREECE,

BY
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MYTHOLOGY OF ANCIENT GREECE AND ITALY, ETC.

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P R E F A C E.

I HAVE explained, in the preface to my Elementary History of England, my motives for compiling these elementary works, and the principles by which I have been guided in the composition of them. The present one completes the series ; and with that of Rome and my abridged Mythology (which should always be read in conjunction with them), will, I think, form an agreeable and useful course preparatory to the acquisition of the classical languages. They will also, I trust, be found eminently well calculated for the use of ladies' schools and for domestic education.

In this little work is contained a detailed ac-

count of the Retreat of the Ten Thousand Greeks, and of the exploits of Alexander the Great, which are only touched on in my History of Greece. My principal reason for introducing them has been, that without them there would not have been materials, interesting to those for whom this work is designed, sufficiently abundant for the composition of even this small volume.

T. K.

Aug. 1, 1841.

CONTENTS.

CHAPTER I.

The Return of the Héracleids.—Codrus.—Geography of Greece.—Sparta.—Lycurgus.—Laws of Lycurgus.	Page
--	------

CHAPTER II.

The First Messenian War.—Aristodemus.—Deeds of Aristomenes.—Fall of Eira.—Othryades.	13
--	----

CHAPTER III.

Athenian Constitution.—Conquest of Sálamis.—Crissæan War.—Solon and Cræsus.—Cræsus and Cyrus.—Pisistratus.—Harmodius and Aristogeiton.—Expulsion of Hippias.	26
--	----

CHAPTER IV.

Darius in Scythia.—Revolt of the Ionians.—Aristagoras at Sparta.—Invasion of Greece.—Battle of Marathon.—Fate of Miltiades.	38
---	----

CHAPTER V.

Preparations of king Xerxes.—March of Xerxes.—Preparations of the Greeks.—Defence of Thermopylæ.—Attempt on Delphi.—Taking of Athens.—Battle of Salamis.—Retreat of Xerxes.—Events in Greece.—Battle of Plataea.—Battle of Mycale.	52
--	----

CHAPTER VI.

Stratagem of Themistocles.—Story of Themistocles.	Page
—Persian War.—Battle of the Eurymedon.—Cimon	-
and Péricles.	81

CHAPTER VII.

Origin of the Peloponnesian War.—Plague of Athens.	
—Siege of Plataea.—Revolt of Mytilene.—Massacres in	
Coreyra.—Capture of the Spartans in Sphacteria.—	
Cleon and Brásidas.	92

CHAPTER VIII.

Alcibiádes.—Expedition to Sicily.—Recall of Alci-	
biades.—Siege of Syracuse.—Flight of the Athenians.	115

CHAPTER IX.

Condition of the Athenians.—Return of Alcibiades.—	
Lysander and Cyrus.—Defeat of the Athenian Fleet.—	
Callicrátidas.—Battle of Arginúse.—Battle of Egospótami.	
—Surrender of Athens.—Tyranny of the Thirty.	
—Death of Alcibiades.	129

CHAPTER X.

March of Cyrus.—Battle of Cunaxa.—Negotiations	
between the King and the Greeks.—Seizure and Death	
of the Generals.—Retreat of the Greeks.—Retreat	
through Carduchia.—Entrance into Armenia.—March	
through Armenia.—March to the Sea-coast.	147

CHAPTER XI.

Consequences of the Retreat.—Seizure of the Cad-	
meia at Thebes.—Recovery of the Cadmeia.—Battle of	
Leuctra.—Invasion of Laconia.—Battle of Mantinea.	
—Pelópidas and Alexander of Phæræ.—Last days of	
Agesilaus.	175

CHAPTER XII.

Philip of Macedonia.—The Sacred War.—Battle of Chæroneia.—Plans of Philip.—Death of Philip.	Page 190
---	-------------

CHAPTER XIII.

Alexander the Great.—Destruction of Thebes.—Passage of Alexander to Asia.—Battle of the Granicus.—Further Progress of Alexander.—The Gordian Knot.—Illness of Alexander.—Fate of Charidæmus.—Battle of Issus.—Generosity of Alexander.—Abdalónymus.—Siege of Tyre.—Siege of Gaza.—Alexander at Jerusalem.—Foundation of Alexandria.—Visit to the Temple of Ammon	197
--	-----

CHAPTER XIV.

Proposals of Peace.—Battle of Arbéla.—Burning of the Palace at Persépolis.—Fate of Darius.—Conspiracy against Alexander.—Death of Parmenio.—Capture and Death of Bessus.—War with the Scythians.—The ceremony of Prostration.—Murder of Cleitus.—Reduction of the Hill-Forts.—Deaths of Hermolæus and Callisthenes.	221
---	-----

CHAPTER XV.

Invasion of India.—Descent of the Rivers.—Return across the Desert.—Marriages.—Death of Hephestion.—Last days of Alexander.	243
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AN
ELEMENTARY
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CHAPTER I.

The Return of the Héracleids.

AFTER the taking of Troy and the return of the heroes to Greece, the first event of importance that occurred in that country was the Return of the Héracleids.

These, as their name denotes, were the posterity of the hero Hércules, whose Grecian name was Héracles. When that hero had been, as the tradition related, taken up into heaven to dwell among the gods, Eurystheus, who had been his persecutor on earth, continued his enmity to his children, and forced them to fly from the Péloponnese. They took refuge in Attica, and when Eurystheus led an army thither he was defeated, and as he was fly-

ing in his chariot he was overtaken and slain by Hyllus, the son of Hercules. The Heracleids then became masters of the Peloponnese; but they had not been long there when a dreadful pestilence broke out, and the oracle on being consulted replied that the cause was their having returned before their time. They therefore quitted the Peloponnese and went back and dwelt in Attica.

Hyllus after a time consulted the oracle again, and was told to wait for the third crop and then to return by the strait. Judging that it was the third year, and the Isthmus, or neck of land which connects the Peloponnese with Greece, that were meant, he led back his kinsmen at that time and place, but he met with defeat and death. Other attempts proved equally fruitless; at last Hyllus' grandsons, Témenus, Aristodémus, and Cresphon-tes again consulted the oracle, and getting still the same response replied that they had done so, but had failed. The oracle, which always delighted in giving ambiguous responses, then informed them that it was the third crop (*i. e.* generation) of men, and the narrowest part of the gulf of Corinth that it meant. They then went to that place and began to build ships and to collect an army; but a storm destroyed their shipping, and famine

forced their troops to disperse. The oracle was once more consulted, and it directed them to persevere, and to take the three-eyed man for their guide. They were now as much perplexed as ever; for where could they hope to find a man with three eyes? At length one day meeting a man who was blind of an eye mounted on a horse, they judged that he must be the person meant by the oracle, and they made him their leader. They then got on board their ships and crossed over, and one battle and victory gave them possession of the territories they sought. These consisted of the countries named Argos, Laconia, and Messenia, which they proceeded to divide by lot; each being to cast a pebble into an urn of water, and then to draw it out; Argos being the first lot and Laconia the second. Cresphontes, who wished to get Messenian, and as being the youngest was to draw the last, instead of a pebble cast in a bit of clay, which of course dissolved in the water, and he thus obtained his wish.

Codrus.

These conquerors—who are also called Dorians, because a part of them came from Doris, in the northern part of Greece—not content with what

they had won in the Peloponnese endeavoured to extend their dominion into the other parts of Greece, and crossing the Isthmus they very ungenerously attempted to conquer Attica, which had given shelter to their ancestors; and they pitched their camp on the banks of the river Illyssus near the city of Athens, the capital of the country. But as they had consulted the oracle as usual they were somewhat perplexed, for it promised them the victory only on the condition of their not injuring the person of the Athenian king. Their leaders, therefore, gave strict orders not to touch him; but Codrus (that was the name of the king) having learned the response of the oracle, disguised himself as a peasant, and going into their camp contrived to pick a quarrel with one of their soldiers, by whom he was slain. Next day the Athenians sent a herald to demand the body of their king. The Dorians, considering victory to be now hopeless, retired, and the Athenians in honour to Codrus decreed that no one should ever again bear the royal title at Athens. The new title which they adopted was that of Archon, or Prince.

Geography of Greece.

It may be useful before we proceed any further to give a slight view of the geography of Greece.

A large valley, or plain surrounded by mountains, and named Thébssaly, formed its northern part. A narrow pass named Thermópylæ led from Thessaly into a similar country named Bœotia. In the mountains round Bœotia dwelt the Locrians, the Phocians, and other tribes. On the east of Bœotia, Attica extended into the sea with the island of Eubœa lying at its side, and on the west of Bœotia lay Ætolia.

The Peloponnese, *i. e.* Pelops' Isle, was a peninsula lying to the south of Greece, with which it was connected by a neck of land called the Isthmus of Corinth. The country named Arcadia, composed entirely of mountains and valleys, occupied the centre of the Peloponnese, and between Arcadia and the sea, all round it, lay Argos, Laconia, Messenia, Elis, and Achæia.

Sparta.—Lycurgus.

In Laconia the Dorian conquerors were called Spartans, from Sparta, the name of their chief town; and they were also called Lacedæmonians,

from its other name Lacedæmon. They were governed by two kings, the descendants of Herules.

It happened one time that one of the kings of Sparta was killed in a quarrel, and though his wife was pregnant, yet that fact not being generally known, the royal dignity was given to his brother, Lycurgus. When the truth, however, was known, Lycurgus publicly declared that he only held the office in trust, in case the infant to be born should prove to be a male. The queen then sent secretly to him, offering to destroy the fruit of her womb, provided he would engage to marry her. Lycurgus was filled with horror at the proposal, but he thought it best to dissemble, and he therefore charged her to do no such thing, but to leave it to him to put her offspring out of the way. When the time of the birth was at hand he set trusty persons to watch, with directions, if the child should be a boy, to bring it to him wherever he should be at the time. He happened to be sitting at supper with the magistrates when the new-born babe was brought to him. He took it, and saying, "Spartans, a king is born unto us," laid it in the royal seat, and he named it Chari-læus, or People's-joy. He continued to exercise

the government as his nephew's guardian for some time, till at length, in consequence of the opposition he experienced, chiefly from the queen's family, he resolved to quit Sparta and to visit other countries.

During his absence affairs fell into the greatest confusion at Sparta, and every one, kings and all, were anxious for his return, as being the only person who could remedy the disorders of the state. They sent repeated messages to him, and he at length complied with their desires and came back, fully resolved to remodel and reform the whole constitution. He went to Delphi to consult the oracle, and the inspired priestess who made the responses in the name of the god, styled him a divinity rather than a man, and declared that the god approved of the change that he meditated. He then went back to Sparta, and communicating his plans to thirty of his friends, desired them to come with arms early next morning into the market-place. They did as he desired, and they easily suppressed any opposition that manifested itself, and Lycurgus proceeded to make his regulations.

Laws of Lycurgus.

The most important change made by Lycurgus related to the land, the inequality in the possession of which was the cause of most of the prevailing confusion; some having large tracts, while others had none at all. He therefore required all the possessors to surrender their lands; and he divided them into a great number of equal small farms, one of which was to be given to each Spartan. It is said that some time after this was carried into effect, as Lycurgus was returning from a journey at harvest-time, when he cast his eyes over the country and saw the even and regular appearance which the corn which had just been reaped presented, he smiled, and said to those who were with him, that Laconia was now like a property which a family of brothers had divided amongst themselves.

Lycurgus was further resolved to remove the other great incentive to luxury and disorder, the possession of money, and he therefore forbade the use of gold- and silver-coin; but as it would have been very inconvenient to have had no kind of money, he made a coinage of iron, a great quantity of which was to go in payment of a very

small sum; and to make it of the less value he directed that it should, when red-hot, be quenched in vinegar to make it brittle. A Spartan therefore to pay a small debt had to take his money in a cart, not a purse, and it was kept in store-houses, and not in desks or chests.

Lycurgus further directed that all the Spartans should take their meals together, in common halls instead of at their own houses. The elder boys messed in a similar manner; the little boys sat on stools at their fathers' feet, and got their share of what was on the table. The famous black broth, or pottage, formed a principal part of this meal: it is said to have been a very unsavoury dish. ...^A king one time we are told having gotten a Spartan cook desired him to make him some of it. The cook obeyed: the king tasted it and began to make wry faces. "Your majesty," said the cook, "those who would relish this broth must first have bathed in the Eurótas;" that is, like the Spartans, have taken violent exercise, and then have plunged into the river that ran by their town.

As it was the wish of Lycurgus to make the Spartans a nation of warriors, he allowed none but healthy strong children to be reared. The

child when born was to be washed in wine instead of water; for weak infants could not endure the strength of the wine. It was then to be brought to where the elderly men used to meet, to be examined by them; if they approved of it, it was reared; if not, it was sent away and cast into the caverns of Mount Taygeton.

The girls were reared like the boys, that, becoming strong hearty women, they might bear healthy children. They ran and wrestled, and performed other gymnastic exercises nearly naked with the men, old and young standing round as spectators. But nowhere, it is to be observed, ~~were~~ the women more virtuous or treated with more respect than at Sparta.

The boys were trained in all exercises which would qualify them for war. Among these was reckoned that of stealing with expertness, as this, it was supposed, would enable them to deceive the enemies; and as all the property in Sparta was regarded as a common stock, it did not seem to signify in what manner any particular member of the great family obtained his share of it. It was chiefly articles of food that the little boys were sent out to steal; and they pilfered out of the gardens, or, creeping into the rooms where

the men used to eat, they carried off what they could get. If they were detected they were well beaten for their awkwardness. It is related of one boy who had stolen a fox and hidden it under his coat, that he let the animal tear and gnaw him till he died, rather than be discovered.

The slaves in Laconia were called Helots. They were chiefly employed in agriculture, living on the farms into which the land had been divided, and delivering a certain portion of the produce by way of rent, as we may say, to their masters, who all lived in the town of Sparta. It is said that they were very hardly treated, but there is probably much exaggeration in the accounts of the usage which they experienced. Thus we are told, that their masters used to make them get drunk, and then perform unseemly dances, as a warning to the Spartan youth against the vices which produced such effects; and it is further said that Lycurgus devised an institution, termed the Cryptia, for the purpose of keeping down their numbers and their strength. It was of this nature. Every year the magistrates, named Ephors or overseers, on coming into office proclaimed war against the Helots, in order that it might be lawful to kill them. They then used to

select the most resolute and prudent of the Spartan youth, and send them armed with daggers through the country, where they would lie in wait and kill such of the Helots as chanced to come in their way. Though this is probably not true, it is certain that the Helots were very hardly treated, and that they were always ready to rise in rebellion against the Spartans.

When Lycurgus had completed the Spartan constitution, he called together the kings, the senate, and the people, and telling them that he had some other measures of importance to bring forward, but that he must previously consult the god, required them to swear that they would make no change during his absence. They readily gave the oath, and he then went to Delphi, where the oracle assured him that his laws were excellent, and Sparta would be glorious while she followed them. He sent home the response, but he never returned himself, in order that the Spartans might not be released from their oath.

CHAPTER II.

The First Messenian War.

It was more than three hundred years after the conquest of the Peloponnese when war first broke out among the Dorians themselves. The states that went to war were Sparta and Messenia. The following are said to have been the original causes of hostility.

On the borders of Laconia and Messenia stood a temple of the goddess Artemis, or Diana, at which both people used to worship. One time, when the Spartan maidens had repaired thither to keep the festival, they were insulted by some Messenian youths; one of the kings who attempted to defend them was slain, and the maidens unable to survive the disgrace put an end to themselves. So the Spartans told the story. The Messenians said that when some of their principal men went to the temple, the Spartan king sent to them a number of young men disguised as maidens, with concealed daggers, that they might assassinate them, and thus enable the Spartans to seize the country which they coveted; but the Messenians discovered the plot, and killed the king and his pretended maidens.

This however did not give occasion to a war ; but some time after, a wealthy Messenian sent some of his cows to graze on the lands of a Spartan, who was, in lieu of payment, to have a share of their produce. Not content, however, with this, he sold both them and their keepers, and then coming to the Messenian told him that pirates had landed and carried them all off; but just at the very time that he was telling the story, one of the slaves whom he had sold, and who had made his escape, came and informed his master of the truth. The Spartan thus convicted confessed his falsehood and implored forgiveness, offering, if the Messenian would send his son home with him, to pay the full value of the cattle and slaves. The Messenian consented; but on the way the treacherous Spartan fell on and slew the youth. The Messenian, having sought for justice at Sparta in vain, became desperate, and he put to death every Spartan that fell into his hands. The Spartan government sent requiring him to be surrendered, but the Messenians refused, and gradually the affair led to a war between the two nations.

The Spartans having bound themselves by oath never to desist till they should have conquered Messenia, made a sudden irruption by night into

that country, where they seized a town on a hill near the borders, and having slaughtered the inhabitants, made it a post from which they used to sally forth and plunder the adjoining lands. The Messenians retaliated by incursions into Laconia. Meantime they applied themselves diligently to the exercise of arms, and when their king thought them sufficiently prepared he led them against the Spartans, being followed by a large number of servants carrying timber, and all things requisite for raising a rampart. The armies met in a plain, and took their post on each side of a deep gulf in the ground, while their horse and light troops skirmished in another part of the plain. Meantime the servants were busily employed in raising a rampart round the rear and flanks of the Messenians, and during the night they completed it in front. The Spartans seeing their enemies thus secured did not deem it prudent to remain, and the Messenians, when they saw them thus retreat, became more confident in themselves.

Next year the Spartans returned, for they had to endure at home the reproaches of their old men for their cowardice. A battle was fought which night terminated without victory's having declared for either side. The Messenians, however, soon

after finding that they were losers on the whole of the war, came to the resolution of abandoning all their towns in the plain and making their stand on a detached hill named Ithóme. When they had done so they sent to consult the oracle; as the envoy was returning he was waylaid by the Spartans, and on his refusal to surrender, they wounded and would have slain him, but that a voice (whence they knew not) was heard to cry, "Let go the bearer of the oracle!" He reached Ithome, and died when he had delivered the oracle to the king.

Aristodémus.

The response of the oracle was that to ensure success in war, they must sacrifice by night, to the gods of the dead, a virgin of the royal blood. Lots were drawn; the father of the maiden, on whom the lot fell, bribed a soothsayer to declare that she was not of the royal line, as being a supposititious child, and in the delay which this occasioned the father and daughter made their escape to Spárta. The people were quite cast down at this event, and were abandoning themselves to despair, when Aristodémus, a member of the royal family, came forward and offered his daughter as

a victim for the good of her country. She was betrothed, and her lover to save her declared that she was no longer a maiden. Aristodemus, stung by this imputation on the honour of his family, seized his hapless child and ripped her open with his own hand. The soothsayer then called for another victim, as Aristodemus he said had murdered, not sacrificed his daughter, but the king declared the oracle to be fulfilled.

Some years after the brave king fell in battle, and as he left no children the people proceeded to elect a successor. Aristodemus and two others were the candidates: the soothsayers declared against giving the throne to a man stained with the blood of his own child, but the people would have no one for king but Aristodemus, and he accordingly was appointed. He was just and generous; he gave high command to his two rivals, and he was victorious against the Spartans.

But all the efforts of Aristodemus could not avail to avert the fate of Messenia. Various prodigies soon announced it. The shield fell from the hand of the armed statue of the goddess Artemis; the victims when led to be sacrificed dashed their heads against the altar and died; the dogs in the town assembled and kept howling all through

the night, and then went off in a body to the Spartan camp. One night Aristodemus dreamed that he was armed and going forth to battle; the entrails of the victims which he had sacrificed according to custom lay before him on a table; suddenly his murdered daughter appeared to him; she was clad in black, and displaying her bosom and its wound, she cast the entrails on the ground, took off his arms, placed a golden crown on his head, and arrayed him in a white garment. As this was the dress in which the Messenians buried their men of rank, he judged, on waking, that his death was at hand, and shortly after, finding that ~~he~~ he had been to no purpose the slayer of his child, he killed himself on her grave. The Messenians did not, however, as yet despair; they went out again and again to battle, but fortune still proved adverse, and having lost all their leaders, they left Ithome and abandoned their country. Those who remained were reduced by the Spartans to the condition of Ilclots.

Deeds of Aristomenes.

The Messenians continued in this state of oppression for about forty years. They then resolved to make another effort for freedom and in-

dependence. Their leader was Aristómenes, a gallant youth of the royal blood, and they ventured to give battle to their oppressors. The action proved undecisive, yet it raised their hopes, and they offered the royal title to their youthful hero, but he magnanimously refused it, content with that of general. Soon after he ventured to enter the town of Sparta secretly by night, and he suspended on the temple of Athéna, or Minerva, a shield bearing this inscription, "Aristomenes to the goddess from the Spartans."

The Spartans now sent to Delphi, and the oracle directed them to fetch a counsellor from Athens. The Athenians when applied to sent them a lame poet, named Tyrtæus, thinking he would be of no use to them; but the god, it would seem, knew better than they, for Tyrtæus, by his vigorous inspiring strains, roused the Spartans to energy, and filled them with hopes of victory.

Another great battle was fought, and the Messenians gained the victory. A soothsayer had warned Aristomenes to be sure not to go beyond a certain wild pear-tree, on which he said the twin-gods, that is Castor and Pollux, were sitting, the invisible spectators of the fray; but in the ardour of pursuit he forgot the precept, and at the

tree he dropped his shield, which the Twins conveyed away unseen, and while he was searching for it the enemy had time to escape. He then returned crowned with victory, to his native town, and the women as he came strewed ribbons and flowers before him, and sang verses celebrating his glorious deeds.

Aristomenes next lay in wait and carried off the Spartan virgins, who were dancing in honour of the goddess at the temple of Artemis. He halted with them for the night in a Messenian village, and there some of his companions, who had taken too much wine, proceeded to offer violence to the fair captives. Having reasoned with them in vain, he slew some of the most insolent with his own hands, and then returned the maidens uninjured to their parents on receiving the usual ransom. He made a similar attempt at another religious festival, but the women defended themselves so gallantly with knives and spits, that they drove off the Messenians and made Aristomenes himself a prisoner. But the priestess fell in love with him and set him at liberty, pretending to the Spartans that he had contrived to burn his bonds.

Another great battle was fought, in which the Spartans, by bribing the commander of the Arca-

Medians, who were in the Messenian army, gained a decisive victory. Aristomenes then advised his countrymen to follow the example of their fathers and retire to some strong position, whence they might harass the enemy. They followed his counsel, but instead of Ithome they fixed on a hill named Eira, which was near the sea, with the river Neda running at its foot. Aristomenes having selected a chosen band of three hundred men, scoured with them the country in all directions, so that the Spartans were obliged to let the lands lie uncultivated, and they soon began to suffer from famine.

Aristomenes ventured at last to make his incursions up to near the city of Sparta itself; but in one of them, happening to fall in with a strong body of the Spartans, himself and fifty of his men were made prisoners. They were conducted to Sparta, and there all cast into a deep cavern of the earth. All were killed in the fall but Aristomenes, whom it was reported an eagle bore safely on his wings to the bottom. He wrapped himself in his cloak and lay patiently expecting his death by hunger; but on the third day, hearing a noise, he uncovered his face and saw a fox that was come to prey on the dead bodies. When

the fox came near him he caught it by the tail, and then ran as it ran till he saw the light through the hole by which it used to enter the cavern. He widened the hole so as to be able to get out at it, and the Spartans soon, to their dismay, learned that Aristomenes was once more at Eira.

A truce being made some time after in consequence of a religious festival of the Spartans, Aristomenes in reliance on it came out of Eira unarmed, but seven Cretan archers, who were in the pay of Sparta, waylaid him and made him a prisoner. They bound him with their bow-strings, and while two of them ran off with the joyful tidings to Sparta, the rest, it being evening, took him to a cottage, in which were dwelling only a widow and her daughter. The very night before the maiden had had a dream, in which wolves had appeared bringing to her a lion bound and without claws, and she had in her dream loosed the lion and given him claws, and he then had torn the wolves. She now saw part of her dream fulfilled, and she resolved to fulfil the remainder. She made the Cretans drunk, and cut the bonds of the captive with one of their swords. Aristomenes then taking the sword slew them all and

made his escape. To reward the maiden he united her in marriage with his own son.

Fall of Eira.

Some time after Aristomenes, accompanied by a soothsayer, went to Delphi to consult the oracle. The response was that Messenia would be lost when the buck-goat drank of the Neda. In the eleventh year of the siege, as the soothsayer was one day walking along the banks of that river, he observed a wild fig-tree, which grew so as to dip its leaves in the water, and he saw at once that the oracle was accomplished ; for in the dialect of Messenia the same word signified buck-goat and wild fig-tree. He then secretly brought Aristomenes to the spot and showed him the tree ; the hero looked and saw that his country was no more.

Eira fell in the following manner. The slave of a Spartan carried on an intrigue with the wife of one of the Messenians, and used to visit her when her husband was on guard at the citadel. One night it rained tremendously, and as Aristomenes was confined by a wound, and there seemed little chance of the Spartans making any attempt in such weather, the guards thought they might venture to go to their houses out of the storm.

The slave happening to be with his mistress when her husband came home, she put him in a place of concealment. He there heard the husband tell how the citadel was left unguarded. He stole out and hastened to the Spartan camp, where his master then chanced to be the chief in command. The opportunity was not to be lost; heedless of the tempest, the Spartans set out and occupied the deserted citadel. The howling of the dogs told the event to the Messenians; they seized their arms and with daylight assailed the foes; the women also bearing arms were resolved to conquer or perish with their country. The rain still poured, the lightning flashed, and the thunder roared, but amid the conflict of the elements the battle was maintained day and night till the third day, when Aristomenes forming his men into a solid body, with the women and children in the centre, advanced at their head and demanded a passage. The Spartans did not think it prudent to refuse, and the last champions of independence abandoned Eira.

The exiles mostly retired to Arcadia; some of them went to Sicily, where they founded the town still called Messina. Aristomenes remained in Arcadia with the hope of being still able to do the

Spartans mischief; but some time after a prince of the isle of Rhodes, being directed by the oracle to marry the daughter of the bravest man in Greece, sought the hand of the daughter of Aristomenes, of whose martial superiority there could be no question, and the Messenian hero passed in tranquillity the remainder of his days at Rhodes.

Othryades.

The Spartans thus became masters of Messenia; they also won territory from the Argives, who were their neighbours on the other side. There was a district named Thyrea, on the confines of both states, which had long been a subject of contest between them. At length, when their armies one time had entered it, and were on the point of engaging, it was agreed to select three hundred men on each side as their champions, and the disputed territory to be the property of those whose champions should win the victory. The armies then retired, and the six hundred fought till all were slain but two Argives and one Spartan. It being now night the Argives ran home with the news of their victory, but the Spartan, whose name was Othryades, stripped the bodies of the slain Argives and carried their arms

to his camp. In the morning the armies returned; the Argives claimed the victory because a greater number of their men had survived, the Spartans because their champion had kept the field. A general battle ensued, in which the Spartans were victorious. Othryades, ashamed of having survived his companions, slew himself after the battle.

CHAPTER III.

Athenian Constitution.

WE will now proceed to Athens, the rival of Sparta in importance.

Athens, like Sparta, had her political evils, and she too had her law-giver; but the constitution which Solon (that was his name) formed was very different from that which Lycurgus gave his country. There was no equal division of the land in Attica, no public meals, no Helots, none in fact of the remarkable institutions which we have described when treating of Sparta. The Athenian constitution was quite of a different kind; it was remarkable for giving great power to the people,

and after the time of Solon it became what is called a democracy, that is a state, like the United States of America, in which all the political power is exercised by the people.

Conquest of Sálamis.

Solon was of noble birth, being descended from Codrus. He was a poet, and some of his verses have been preserved and may still be read. He was also a soldier, and on two occasions he greatly distinguished himself. They were as follows.

The Athenians and the Megarians, a people who dwelt between Attica and the Isthmus of Corinth, had long been at war for the possession of the island of Sálamis. Wearied out with the losses they had endured, the Athenians at length passed a law making it death for any one to propose renewing the claim to that island. Solon was grieved at the dishonour of his country, and observing the young men all anxious to renew the war but afraid to mention it, he devised the following stratagem. He shut himself up at home, and caused a report to be spread that he was out of his mind. Meantime he was busily employed in composing a poem on the subject of Sálamis, and when he had completed it and learned it by

heart, he suddenly made his appearance one day in the market with a nightcap on his head. The people, struck by such an unusual sight, crowded round him, and then mounting the stone on which the criers used to stand, he began to repeat his poem. His friends loudly applauded, and urged the people to do as it recommended; the law was at once repealed, and the chief command of the expedition that was prepared was given to Solon.

Solon proceeded to a place on the coast, opposite Salamis, where the Athenian women were celebrating a festival to the goddess Deméter, or Ceres, and then sent a man over to the island, who, pretending to be a deserter, told the Megarians, that now, if they wished it, they had only to go whither he would guide them, and they might seize the principal women of Athens. They immediately got on board a ship and made sail. When Solon saw them coming, he desired the women to retire, and he dressed the young men in their clothes with their daggers concealed under them, and directed them to keep playing and dancing on the sea-shore till the enemies should have landed. The Megarians fell into the trap; when they went to lay hold on the supposed

ladies, they were all slain, and the Athenians then sailed over and took possession of the island.

Crissæan War.

Some time after Solon was the means of causing the Greeks to punish what was regarded as a great act of impiety in those times. The temple and oracle of Delphi was a place of great resort for religious purposes, and as it lay near the sea, the pilgrims from many parts repaired to it by water. They used to land at the port of Crissa, and the people of that place at length began to lay a heavy tax on them. As this caused the number of the pilgrims to decrease, the people of Delphi appealed to a decree of the Amphictyons, or general council of Greece, which declared that the oracle should be accessible to all persons without expense, and they required the Crissæans to observe it. But that impious people entered the Delphian territory and ravaged it; and not content with that, they plundered the temple of its treasures and massacred the inhabitants of Delphi. By the exertion of Solon, who was the Athenian deputy in the assembly, the Amphictyons were induced to declare war against the Crissæans, and all the states sent their troops.

But the Crissæans made a stout resistance, and it was not till after a period of ten years that they were overcome. They were all slain or sold for slaves, and by Solon's advice their land was consecrated to the god, and a curse pronounced on any one who should attempt to cultivate it.

It was during this time that Solon was called on to legislate for his country. The laws which he made were, as he himself said, not the best of all laws, but the best that the Athenians could bear. When he had completed them he asked permission of the people to go and travel for ten years, as in that time he expected that they would become used to them, and not desire any change. The permission was granted, and he left Athens and proceeded to Egypt to converse with the sages of that celebrated country. He then visited Sardes, the capital of the kingdom of Lydia, in Asia, over which Cræsus, who was esteemed the wealthiest of monarchs, then reigned, and whose court was the resort of all the sages of Greece.

Solon and Cræsus.

A few days after Solon's arrival, the royal servants, by the king's direction, led him over the palace and showed him all the treasures. Cræsus

then said to him, that hearing much of his wisdom and of his travels in the pursuit of knowledge, he was desirous to know who was the happiest person he had ever seen. The king fully expected that he would name himself, but Solon replied, "Tellus, the Athenian." Cræsus asked why he looked upon him as the happiest man. "Because," said Solon, "he saw his country flourishing, he had good sons, and he saw them all with children, and all living, and finally, he fell fighting bravely in defence of his country, and was buried at the public expense in the place where he fell."

Cræsus then asked who was the happiest person that he knew of next to Tellus. "Cleobis and Biton," replied Solon, "for these, who were Argives, had sufficient to live on; and they had such strength of body that they not only gained prizes in the public games, but one time, when the oxen, which were to draw to the temple of Hera (or Juno) the chariot of their mother on the occasion of a solemn festival, were not brought in from the field in time, they yoked themselves under it and drew it to the temple, a distance of more than five miles. All the people who witnessed their filial piety praised them aloud, and the women blessed the mother who had borne such sons. The mother,

filled with joy, stood before the statue of the goddess and prayed her to bestow on them whatever was best for man. When the sacrifice and the feast were over, the two young men went to sleep in the temple, and they never woke more."

Cræsus, highly offended, demanded how Solon could thus deem *him* less happy than these persons of no note. The Athenian then dwelt on the uncertainty and the reverses of human life, and concluded by declaring that he could not venture to pronounce any man happy till he had seen the close of his life. Cræsus, who had hitherto never known misfortune, dismissed him with an air of contempt, as one who was little able to estimate happiness, and Solon retired from the court of Sardes.

Cræsus and Cyrus.

Some years after, Cræsus went to war with the great Cyrus, king of Persia, and being defeated in battle, he shut himself up in Sardes. But the Persians took the town and made Cræsus a prisoner, and Cyrus resolved to burn him alive. A large pile of wood was formed, on the top of which Cræsus was laid bound, and fire was set to the pile. While Cræsus was thus awaiting death, the

words of Solon came to his mind, and he groaned, and thrice cried out "Solon!" Cyrus, hearing it, sent interpreters to ask him what it meant. He told the whole story, and when it was explained to Cyrus he began to reflect on the uncertainty of all things human, and how culpable it was in him, who was only a man, to commit to the flames his fellow-man, who had equalled himself in prosperity; and he ordered the fire to be extinguished and Croesus to be taken down, and he ever after retained him in the number of his friends.

Cyrus himself proved another instance of the truth of Solon's maxim. After conquering the Medes, the Lydians, the Babylonians and other nations, he made war on Tomyras, queen of the Massagetans, a Turkish nation, who dwelt to the north of Persia. He was defeated and slain in a great battle, and his head being brought to the queen she cast it into a vessel full of human blood, in fulfilment of her threat to him that she would satiate him with blood.

Pisistratus.

During the absence of Solon, matters had again gone to confusion at Athens. In the disputes among the different parties, Pisistratus, a man of

noble birth, and a relative of Solon's, put himself at the head of the lower classes of the people. One day he gave several wounds to himself and his mules, and in that condition he drove into the market and told the people that he had barely escaped with life from his enemies and theirs, who had fallen on him as he was going into the country. They immediately gave him a body of club-men to act as his guards, and he was thus enabled to make himself master of the citadel and become the *tyrant* of the city; for such was the name given by the Greeks to any one who had seized on the supreme power in a free state.

The opposite parties, however, united, and forced Pisistratus to quit Athens; but they again fell out with each other, and the head of one of them offered to restore him on condition of his marrying his daughter. To this Pisistratus readily agreed, and he once more entered Athens. On his entrance he was preceded by a woman of lofty stature, habited in armour like Pallas-Athena, the patron-goddess of the city, and standing in a chariot; and heralds going before proclaimed to the people to receive Pisistratus, whom the goddess in person was conducting to her own citadel.

Pisistratus was again expelled, and he was out

of Attica for a space of ten years. At the end of that time, having collected troops, he returned, and having defeated his rivals, he remained master of Athens for the remaining ten years of his life. His government was extremely mild and popular; he retained all the laws of Solon, and he treated the venerable law-giver himself with the greatest respect.

Harmodius and Aristogeiton.

Pisistratus was succeeded in his power by his sons Hippias and Hipparchus. These princes ruled with even greater lenity than their father had done; they reduced the taxes, and Athens was happy beneath their rule till the following unfortunate event occurred which deprived one of them of life, and converted the other into a tyrant, in the modern sense of the word.

There was a man at Athens named Aristogeiton, who was much attached to a beautiful youth, whose name was Harmódios. Hipparchus also coveted the society of Harmodius, but as the youth rejected his advances he took an opportunity of insulting him by preventing his sister from bearing a part in a religious procession. The two friends resolved on vengeance; others,

from various motives, joined in their project, and it was planned that they should fall on and slay the two brothers at a great national festival, at which the persons who formed the procession used to appear in armour, which would enable them to execute their design with the greater ease.

On the appointed day Hippias formed the procession outside of the city. Harmodius and his friend were there with their daggers ready, but seeing one of their associates conversing familiarly with Hippias, they feared that they were betrayed, and being resolved that Hipparchus should not escape, they went back into the city, where they met and killed him. His guards slew Harmodius on the spot, and Aristogeiton, who fled, was pursued and also killed after a stout resistance. When Hippias heard of the murder of his brother, he ordered those who were to form the procession to lay aside their shields and spears, which were the only arms they had a right to carry in the procession, and to retire to a certain place; and he there caused them to be searched, and those who had daggers he knew to be in the conspiracy, and he dealt with them accordingly.

Expulsion of Hippias.

Hippias now became suspicious and cruel, and he put several of the citizens to death. One of the most wealthy families in Athens, named the Alemæonids, quitted the city and fixed themselves in a strong position in the hills between Attica and Boeotia, watching an opportunity to overturn the power of Hippias. It happened at this time that the Amphictyons resolved to rebuild the temple of Delphi; the Alemæonids contracted for the work; and in addition to the faithful performance of their contract, they fronted the temple with marble. This gained them great favour; and they moreover, it is said, by presents induced the priestess, who made the responses, to command the Lacedæmonians, every time they came to consult the oracle, to give liberty to Athens.

The Lacedæmonians, who were remarkably obedient to the oracle, at length collected an army and sent it by sea to Attica, but it was defeated and its leader was slain. They then sent another by land under Cleómenes, one of their kings, who, having defeated the troops that advanced to oppose him, came to Athens and besieged Hippias and his party in the citadel.

But as they had plenty of provisions, and the Spartans were not at all skilled in the art of conducting a siege, Cleomenes was about to retire, when chance threw into his hands the children of Hippias, whom their father was sending out of the country. To recover his children, Hippias agreed to quit Athens, and he retired to the coast of Asia.

CHAPTER IV.

Darius in Scythia.

THE expulsion of Hippias was one of the causes which led to the war between the Greeks and Persians. The king who now ruled over this last-named people was called Darius. He was a very able monarch, and, as such, we may say, was of course ambitious of making conquests. The only people with whom he had any pretext for hostility being the Scythians, that is, the people who roamed over the east of Europe and the adjoining part of Asia, the modern Russian empire, he prepared to invade their country at the head of an army of seven hundred thousand men.

After the time of the return of the Heracleids,

a great number of the Greeks had left their own country and formed settlements on the coast of Asia. The cities there founded by them, such as Éphesus, Milétus, Smyrna and others, became very flourishing by means of trade, but they had not been able to resist the power of Crœsus, and they had formed part of his empire. After his overthrow they became subjects of the Persian monarchy; and they now, as being seafaring people, received orders to proceed to the Bós-porus (the channel leading from Constantinople into the Black Sea), and there to form a bridge of boats on it for the passage of the Persian army. They obeyed; the Persians passed over and marched on to cross Mount Hæmus, now called the Balkan, while the Greeks, breaking up the bridge, sailed round to the river Ister or Danube, in order to have a similar bridge ready by the time that the army should reach its banks.

Darius thus entered Scythia, and marched through it as he pleased; for the Scythians retired before him, and would give no opportunity for fighting, trusting to the nature of their country, which consisted only of grassy plains, or, as they are now called, *steppes*, and yielded no corn. Just as they had calculated, famine soon began to

be felt in the Persian camp, and Darius found it necessary to make a hasty retreat toward the Ister. The Scythians, who were all cavalry, hastened on before him, and did all in their power to urge the Greeks to seize the opportunity of recovering their independence, by breaking up the bridge and leaving the Persian king and his army to perish by famine and the Scythian arrows. Miltiades, an Athenian, who was one of the tyrants, as the rulers of the Greek cities of the coasts were called, strongly advised the others to follow the counsel of the Scythians; but Histæus, the tyrant of Miletus, reminded them, that, if the Persian yoke was thrown off, the people would not long submit to theirs, and it was resolved to remain faithful to the king. To deceive the Scythians, however, they pretended to be convinced by their arguments, and commenced loosening the bridge at the further side of the river.

It was night when the Persian army reached the banks of the Ister, and finding the bridge loosened, they were in the utmost consternation. By the orders of the king, a man who had a powerful voice stood by the river and called Histæus the Milesian. The deep stillness of the

night permitting the sound to reach the further side of that wide-rolling river, Histæus heard and obeyed the call. The^a bridge was speedily put together, and the Persians were soon beyond the reach of the Scythians. Darius pursued his march to the Hellespont or Dardanelles, and passed over from Sestos to Abýdos; he thence proceeded to Sardes, where he stopped for some time, and then set out for Susa, the Persian capital.

Revolt of the Ionians.

When Darius was setting out for Susa, the general whom he was leaving behind him in command, remonstrated with him on the imprudence of which he had been guilty, in giving Histæus permission to build a town in a place where there were gold-mines and plenty of timber, so that he could build a fleet and raise a rebellion whenever he pleased. Darius therefore resolved to obviate that danger, and pretending that he could not dispense with his counsel, he took Histæus with him to Susa, where he treated him with great favour. The restraint of a court, however, soon became irksome to Histæus, and he longed to be once more his own master. The only plan he could

devise was to cause a rebellion among the Ionians, as the Greeks of the coast were called, in order that he might be sent to quell it. He accordingly wrote to his son-in-law Aristágoras, to whom he had committed the government of Miletus, urging him to that course. Fearing, however, that if he wrote in the usual way his letter might fall into the hands of the Persians and cause his ruin, he devised the following ingenious plan:—he took a trusty slave, and shaving off the hair of his head, pricked into the skin with a black substance what he wished to say; then having kept him till the hair had grown again he sent him to Miletus, bidding him to tell Aristagoras to shave off the hair and look at his skin.

This message decided Aristagoras, who in consequence of a quarrel with the Persian governor, had been already thinking of revolt. He called a meeting of the principal Milesians, and they all seconded his views; and, to gain the people, he publicly resigned his tyranny, and seizing all the other tyrants, who were on board a fleet which happened to be then at Miletus, he sent them prisoners to their respective towns, where, however, the people set them at liberty, as their rule had not been oppressive.

Aristagoras at Sparta.

Aristagoras, feeling the necessity of some powerful ally, resolved to seek for aid in Greece. He went first to Sparta, taking with him plenty of money, and a map of the world cut on a plate of brass—the first map that we read of. He showed it to king Cleomenes, pointing out on it the different nations of the earth, and describing their extent and power, assuring him at the same time that the conquest of the Persian empire would not be a matter of difficulty. Cleomenes promised to give him an answer on the third day; when that day came, he asked him how far Susa was from the coast. Aristagoras replied, that it was a journey of three months. The king, hearing him speak of such a distance, gave up all thoughts of aiding him, and ordered him to quit Sparta by sunset; but Aristagoras taking, as was the custom for suppliants, a branch of olive in his hand, followed him to his house. He there found him sitting with his little daughter, a child of eight or nine years of age: he begged him to send her away, but Cleomenes bade him not to heed her, and to say what he intended. Aristagoras then offered him ten talents

if he would procure him the aid of the Lacedæmonians (the talent, it may be here observed, was worth about £240), but he refused. The offer was gradually raised to fifty talents, when the little girl cried out, "Father, the stranger will corrupt you if you do not go away." Cleomenes left the room, and Aristagoras was obliged to depart that evening. He proceeded without delay to Athens, where the aid he sought was readily granted.

An Athenian fleet immediately put to sea and sailed to Miletus. The combined fleet then proceeded to Ephesus, where the men landed; and being guided by the Ephesians, advanced to Sardes, a distance of about fifty miles. They took the town without opposition, the Persian garrison having retired to the citadel. The houses in Sardes were either built of reeds or roofed with them, and an Athenian soldier having chanced to set fire to one of them, the flames spread rapidly, and the whole town was consumed. The inhabitants, incensed at the destruction of their property, took to their arms, and the invaders found it necessary to retire in the night. They were pursued by the Persian cavalry, who came up with and defeated them at

Ephesus. The Athenians then went home, leaving the Ionians to their fate.

The Ionians, thus left to themselves, and dreading the vengeance of the Persians for the burning of Sardes, collected a fleet of between three and four hundred ships to meet one of six hundred, which they learned was coming from Egypt and other parts against them. One of their commanders, named Dionysius, promised them, if they would only follow his directions, to render them superior to the enemy. They agreed to do so; and he then made them every morning get on board of their vessels and put out to sea and exercise. They bore this for seven days, and no longer, for they declared that slavery to the Persians would be more tolerable than such hardship, and they set up tents on an island and lived there at their ease till the Persian fleet came to attack them. The result of the battle may easily be supposed; the men of the isle of Chios alone fought with courage, the rest fled. Dionysius, knowing that his country would be enslaved, would not return to it; he made sail for Sicily, and there supported himself by piracy, always, however, sparing Greck vessels.

Aristagoras, who had fled to Thrace, fell in an

engagement with the people of the country. Histæus, as he had expected, obtained permission from the king to go 'down to the coast to quell the revolt. But when he came to Sardes he found that he was suspected by the Persian governor, and he fled by night to the isle of Chios. Some time after, having collected troops and being in want of corn to feed them, he made a landing on the coast, in the hope of being able to supply himself from the rich corn-fields of the country, but he was defeated and made a prisoner by the Persian troops; and being carried to Sardes, was put to death by the governor, and his head was sent to Susa. Darius, who was a grateful prince, and remembered his former services, buried it with honour, and reprimanded those who had put him to death.

Invasion of Greece.

Darius was highly offended with the Athenians for their having aided the Ionians and burnt Sardes, and he resolved to conquer the whole of Greece and make it part of his empire. It was the custom of the Persians, when they claimed authority over any people, to send heralds to them requiring them to give earth and water,

in token of their acknowledging the Persian monarch to be the lord of the land and the water. Heralds were therefore sent to Greece; and such was the state of disunion among the people there, that many of them, out of enmity to the Lacedæmonians and Athenians, readily became the vassals of the foreign lord. As for the Athenians, they spurned at the proposal; and they flung the heralds into a well, bidding them get water there if they wanted it. Both they and the Lacedæmonians prepared to resist the Persian arms.

- . Darius having collected a large fleet and army, gave the command of it to two of his generals, named Datis and Artaphernes, with directions to sail over to Greece and reduce it beneath his dominion. They landed in the isle of Eubœa, and having conquered it, they made all the inhabitants of the city of Erétria captives, intending to take them to Persia, as they had shared in the expedition in which Sardes was burnt. Hippias, who was with them, then urged them to the invasion of Attica, and they crossed the strait and occupied the plain of Marathon in that country.

The Athenians meantime had been making preparations to resist the invaders. They sent a

swift runner to Sparta to call on the Lacedæmonians for aid ; and though the distance was more than one hundred miles, he reached Sparta on the second day. It was said that, as he was passing by one of the mountains of Arcadia, he heard the voice of Pan, the god of that country, calling to him, and asking him why the Athenians did not worship him, but assuring him that he would aid them in the battle ; and this, it is added, was the occasion of the introduction of the worship of Pan at Athens.

It was a rule of the Lacedæmonians never to march out of their own country except at the full of the moon, and it happened to be only the ninth day of the month when the Athenian courier arrived ; they therefore could not stir for five days ; and as the danger of the Athenians did not admit of such delay, they prepared to engage the Persian host with no other aid but what they received from the people of Plataea, one of the cities of Bœotia, who sent them one thousand men. Their own forces amounted to only nine thousand, while those of the invaders are said to have exceeded two hundred thousand men. The Athenians were commanded by ten generals, one of whom was Miltiades. In the council of war

which was held, Miltiades strongly urged them to give battle at once, showing the danger of delay, and the chance of Hippias recovering his power. Four agreed with him; the others were for delay. The opinions being thus equally divided, the casting vote lay with an officer named the Pólemarch, and he gave it in favour of Miltiades, to whom also those of his colleagues who agreed with him resigned their days of command; for it was the Athenian rule that the generals should command by turns.

Battle of Marathon.

Miltiades drew up his troops in line of battle, extending his front as much as possible. The Polemarch commanded the right wing, the Plataeans formed the left; the distance between the two armies was about a mile. In order to give more force to their charge, or to prevent their remaining exposed to the showers of the Persian arrows, Miltiades made his men charge running. The Persians, who thought that they must be mad, received their charge steadily, and broke and pursued the Athenian centre, which was weak. But Miltiades had made his wings deep and strong, and they easily defeated those who

were opposed to them, and then turning, fell on and routed those who were pursuing their centre. The Persians broke and fled to their ships, abandoning their camp to the victors. Their loss had been upwards of six thousand men, while that of the Athenians was not two hundred. Among the slain was the brave and patriotic Polemarch.

We are told, that as the Persians were pushing off their ships, an Athenian soldier caught hold of the stern of one of them with his right hand; the Persians struck it off with an axe; he then grasped it with his left hand, and that being also cut off, he seized it with his teeth. It is also related that there appeared in the fight a man in the garb of a peasant, who with a plough which he wielded in his hands, made a great slaughter of the Persians. After the battle he was seen no more. The oracle, on being consulted, declared that he was one of the heroes (that is, men who had become gods), and directed that he should be worshiped.

After the full moon the Lacedæmonians came, but the battle was over and the victory won. They went to Marathon to view the bodies of the slain Persians, and then, having praised the Athenians for their valour, returned to Sparta.

The captives taken at Eretria had been placed

in a small island, and the Persians carried them away, and sent them to Susa to king Darius. He treated them with kindness, and gave them land to dwell in. It was, we may observe, the custom of the East to transplant people in this way, and settle them in other countries: this will serve to explain the captivities of Israel and Judah, of which we read in the Bible. They were simple transplantations of the people, and not reductions to slavery; and we find that people were removed from other countries to inhabit the lands and towns which would otherwise have lain waste.

Fate of Miltiades.

After the victory at Marathon, Miltiades stood in high repute. It was considered a great honour in those times, that in a painting of the battle on the walls of one of the public buildings at Athens he was placed at the head of the ten generals, in the act of addressing the troops. As the people of most of the islands had given earth and water to the Persians, Miltiades obtained the command of a fleet of seventy ships, with which he proposed to chastise them. He first sailed to the isle of Paros, where he laid waste the lands, and besieged the town. But he was unable to take it,

and he returned to Athens without effecting anything, and with a broken thigh, which he had got during the siege. On his return he was prosecuted for his life, as having deceived the people and squandered the public money. His friends, as he was unable to stand or walk, carried him in his bed before the popular assembly, and, by reminding the people of his services to the state, saved him from a sentence of death; but a heavy fine was imposed on him, and being unable to pay it, he was cast into prison, where he died.

CHAPTER V.

Preparations of King Xerxes.

DARIUS made preparations for another expedition to Greece, but he died in the midst of them, leaving the throne to Xerxes, his son by Atossa, the daughter of the great Cyrus. This monarch at first had no thoughts of invading Greece, but his cousin Mardonius, an ardent, ambitious young man, never ceased from urging him to it, assuring him that it might be subdued with ease, and that then there would be nothing to prevent the con-

quest of the whole of Europe. On the other hand, his uncle Artabánus, a prince of age and experience, did all in his power to prevent him from engaging in an enterprise, from which nothing, he averred, could result but danger, loss, and disgrace. But the visions of glory raised by the harangues of Mardonius dazzled the eyes of the young monarch, and he resolved to achieve the conquest of Greece in person.

During three years the whole Persian empire was engaged in preparing for the war. Ships were built, troops were levied, provisions and warlike machines were collected. At length the army was assembled on the plains of Asia Minor, and Xerxes set out from Susa to put himself at its head. On his march thence to the Hellespont, he and his whole army were entertained in Lydia by a man named Pýtheas, who was possessed of immense wealth, all of which he offered to the king; but Xerxes was so far from taking it, that he added to it from his own treasure. He passed the winter at Sardes, whence he sent heralds to all parts of Greece except Sparta and Athens, directing the people to give earth and water, and to prepare a dinner for the lord of Asia.

While Xerxes remained at Sardes his Egyptian

and Phœnician subjects, by his orders, formed a bridge of boats over the Hellespont, where it is nearly a mile in width. A furious tempest, however, came and broke the bridge asunder, and the despot, instead of bearing with patience what was a natural event, ordered the heads of those who had been set over the work to be cut off, and sent persons who were to give the Hellespont three hundred lashes for its insolence, as if it were a slave, and cast a pair of golden fetters into it, and tell it that the king would pass it whether it would or not. The bridge was then put together again; it consisted of two lines of ships joined together, and secured by anchors and cables; they were covered with timber and branches of trees, over which earth was spread, so as to form two roads from Asia to Europe.. On each side there were raised bulwarks or parapets, that the horses and other animals might not be terrified by the sight of the sea.

March of Xerxes.

When all was prepared, Xerxes set out from Sardes. As he was departing, Pythæas came to him, and prayed, on account of his advanced age, that the eldest of his five sons might be allowed

to remain with him while the other four should accompany their sovereign to Greece. But the despot was enraged at such presumption, as he deemed it; and telling Pytheas that his hospitality alone saved his other sons, ordered the eldest to be cut in two, and the whole army to march between the parts of his body.

From Sardes the Persian host marched to the Troas, the region where king Priam had ruled and the noble Hector fought, and Xerxes ascended and offered sacrifice on the spot where Troy once stood. The host then spread along the Asiatic shore of the Hellespont. A throne of marble was set on an eminence, whence the king viewed the tents and banners, the horses and arms of the immense multitude which obeyed his command. The bridge which joined the two continents stretched its mile of length full in his view; the sun, (the object of Persian worship) poured his glorious light from an unclouded sky of azure; on the land all was fervour and motion; on the sea the numerous fleet engaged in a sham-battle for the gratification of the lord of Asia. As Xerxes gazed his heart distended with pride, and he gloried in his power; but soon tears were seen to gush from his eyes. His uncle, Artaba-

nus, inquired the cause; "I weep," said he, "to think that one hundred years hence not one of these will be alive." He should rather have wept to think that they had been dragged from their homes and families to perish in a foreign land, through *his* unjust ambition and love of conquest.

Next morning, as the sun rose, the king poured wine from a golden goblet into the sea, and prayed to the sun-god for his protection and favour. Boughs of myrtle were strewn along the bridge, and vessels full of burning incense perfumed the air. The march then began; the servants and beasts of burden passing along the left side of the bridge, the king and the troops along the right side. So numerous was this mighty host, that seven entire days were spent in the passage, though men with whips were stationed on the bridge to flog those who loitered.

When all the troops had passed over, the march was continued through the plains of Thrace, where the mighty multitude even drank the rivers dry. While there, Xerxes held a review of his fleet and army. The number of the latter was so great, that the following mode of counting them was adopted:—a myriad (that is ten thousand)

of men were made to stand as closely together as they could ; a circle was then drawn round them ; they were then dismissed, and a dry stone wall, the height of a man's waist, was built on the circle. Into this enclosure the army was made to enter, myriad after myriad, and the whole of the infantry was found to amount to one hundred and seventy myriads, or one million seven hundred thousand men ; to which must be added one hundred thousand cavalry, and half a million of men on board of the ships ; so that, with those whom Xerxes forced to join him on the way, the whole army counted two millions and a half of soldiers and sailors ; and the camp followers, not including the women, were equally numerous. Xerxes was therefore at the head of a multitude of five millions, while the people of the country he was about to invade had never amounted to four millions.

• *Preparations of the Greeks.*

Before Xerxes entered Greece he was met by the heralds he had sent thither, by whom he was informed that the people of nearly the whole of Greece outside of the Isthmus, with the exception of the Athenians and a few others, were

ready to submit to his dominion. He then advanced into Thessaly, and marched through that country till he came to the strait or narrow pass of Thermopylæ, which led thence into Bœotia. He there found a force under Leónidas, one of the Spartan kings, prepared to dispute his passage.

When the Athenians and Spartans had heard of the preparations of Xerxes, they did all in their power to excite the rest of the people of Greece to aid in the defence of Grecian independence; but their efforts were in many cases fruitless, and the greater part of the Greeks preferred submission to the invader to war in the cause of liberty. The Athenians, who were resolved to endure anything rather than part with their freedom, sent to consult the oracle. The response was as usual ambiguous; Zeus (that is Jupiter), it said, would only grant to Pallas-Athena (the patron goddess of Athens) the safety of the wooden wall, and *divine* Sálamis would destroy the children of women. There was great doubt as to what was meant by the wooden wall. Some of the old people who recollected that the citadel had once been surrounded by a thorn-hedge, maintained that it must be it

that the god had in view, while others said that it was plainly the fleet that was meant, and they advised the people to get on board their ships and fly to some distant country. But Themistocles, one of the leading men, saw more clearly the meaning of the oracle. The ships, he said, were no doubt the wooden wall; and as the god had said *divine* and not *pernicious* Salamis, it was plain that the destruction menaced was not that of the Greeks. His advice was, therefore, that they should get on board their ships and fight for their independence. His opinion prevailed; and orders were given to build as many ships as possible.

When it was known that Xerxes was entering Thessaly, the combined Grecian fleet sailed and took its position off the coast of the isle of Eubœa, opposite the pass of Thermopylæ, while an army of about five thousand men, chiefly from the Peloponnese, and led by the Spartan king Leonidas, marched to the defence of that pass, which extending for the length of five miles between a mountain and the sea, is in some places not more than one hundred and twenty yards wide. It was thought that this force, though small, would be able to maintain the pass till a

large army could be collected. As the people of Thebes in Bœotia had been among the foremost to prove treacherous to the common cause, it was resolved to make them share in the danger, and they formed part of the army of Leonidas. The only defence they had was a ruinous old wall, which had been built at the northern end of the pass in former times to check the inroads of the Thessalians.

Defence of Thermopylæ.

When Xerxes came near the pass he sent forward a horseman to examine the position of the Greeks. The Spartans happening to be on duty outside of the wall, the Persian was surprised to see them amusing themselves with gymnastic exercises, and carefully combing out and arranging their long hair. On his making his report, Xerxes asked Demarátus, one of the Spartan kings, who being forced to leave his own country had repaired to the court of Persia, what was the meaning of this practice. He informed him that it denoted their resolution to fight to the last extremity. Xerxes took no heed; and after waiting four days in the hopes of their retiring, he sent a body of his troops with orders to take them and

bring them before him. But these orders proved easier to give than to execute; after fighting the whole day long, the assailants were driven off with loss. The Immortals, as the Persian guards, a body of ten thousand men, were called, were next sent. By a feigned retreat the Greeks drew them into the pass where their numbers could not avail them, and then turning, routed them with great slaughter. Xerxes leaped from his throne in dismay when he beheld his guards put to flight. The assault was renewed the next day with no better success, and Xerxes was in the utmost perplexity, when a traitor came to his relief. A man of the country named Ephialtes came and told him that there was a path over the mountain, along which he offered to conduct a body of the Persian troops. The Immortals were selected for the service, and at nightfall they set out under the guidance of this traitor to his country.

The Persians reached the summit at daybreak without being perceived; but as the mountain was covered with trees, and the air, it being summer, was perfectly still, those who were guarding the mountain at length heard their tread on the leaves which lay on the ground. They seized their arms; but when the Persians showered

their arrows on them they retired, and the invaders leaving them behind, made all haste to descend the mountain. Leonidas had been already informed by deserters of the treason, and at day-break the sentinels came down with tidings of the approach of the foe. Seeing then that he could no longer hope to resist the host of Xerxes, he resolved to dismiss all his troops but the Spartans and Thebans; the former, because they were forbidden by their laws to fly from an enemy; the latter, because their city had declared for the Persians. But the troops of the city of Thespiæ in Bœotia were resolved to share the fate of the Spartans, and refused to depart.

In the morning Xerxes sent troops to attack the Greeks, who, now resolved on death, advanced boldly from the pass to meet them. The Persian officers were obliged to drive on their men with blows, the Greeks fought with such desperation; numbers of them were slain, among whom were two uncles and two brothers of the king. At length Leonidas fell, and the Greeks, as their spears were nearly all broken, then retired into the pass, and taking their position on a little hillock, fought till all the Thespians and Spartans were slain. The Thebans then ad-

vanced with outstretched hands suing for mercy ; and as the Thessalians bore witness in their favour, they were spared.

Xerxes cut off the head of Leonidas, and hung his body on a cross. But when Greece was freed from the invaders a marble lion (in allusion to his name) was placed on the hillock, and monumental pillars, with inscriptions, were raised to the memory of his brave companions. A reward was set on the head of Ephialtes, and when, some years after, he was slain on some other account, the reward was given to the man who had killed him.

•
Attempt on Delphi.

The Greeks, who had been engaging the Persian fleet off the coast of Eubœa, when they heard of the fall of Leonidas and his men, resolved to retreat. Before they departed, Themistocles went to the different landing-places and cut on the rocks an address to the Ionians who were serving in the Persian fleet, reminding them of their injustice in aiding to enslave those from whom they were descended, and calling on them to desert, if possible, or at least to keep back in the engagement. He thus hoped, if they did

not come over, to make them be suspected by Xerxes.

The pass being now free, Xerxes led his forces through it, and, while he himself advanced with the main body into Bœotia, he sent a large detachment to seize and plunder the wealthy temple of Delphi. When the Delphians heard of the approach of the Persians, they inquired of the god whether they should bury the sacred treasures or remove them; but he replied that he was able to take care of his own. They therefore sent their wives and children over to the Peloponnese, and retired themselves to a large cavern on Mount Parnassus, leaving only sixty men in the town. The Persians had nearly reached the temple, when suddenly there came on a storm of rain, thunder, and lightning; huge masses of rock rolled down from Parnassus, and shouts, as of warriors, were heard from the temple. Some of the invaders were crushed to death by the rocks, more were slain by the Delphians, and those who escaped told them, among those by whom they had been assailed were two warriors of immense size, whom, from the description, the Delphians said were their two guardian-herocs.

Taking of Athens.

On his way through Bœotia, Xerxes burned the towns of Thespiæ and Platœa. He found Athens nearly deserted, as Themistocles had induced the people to abandon it and leave it to its fate. For this purpose he had spread a report that the sacred serpent, which was kept in the temple of Pallas-Athena on the citadel, had disappeared—a proof that the goddess had abandoned it; and a decree was made that every one should provide for the safety of his family as best he could, and all the men get on board the ships. Cimon the son of Miltiades was the first to set the example; taking his bridle in his hand, and followed by several young men of his own age and rank, he went up to the citadel, where he hung up the bridle as being no longer of any use, and taking down one of the shields which were suspended at the temple, he made a prayer to the goddess, and got aboard a ship. Some of the Athenians conveyed their families over to the isle of Salamis, others to the opposite coast of the Peloponnese, where the people treated them with the utmost kindness, even providing schoolmasters to teach the children, and allowing them

to pull fruit wherever they pleased. A faithful dog, we are told, when he saw his master embarking, plunged into the sea and swam beside the ship to Salamis. He had just strength remaining to crawl on shore, and he immediately expired.

A few persons remained on the citadel, thinking that it was the place meant by the oracle; but they were unable to resist the Persians; the citadel was taken and the city burnt.

Battle of Salamis.

The ruin of Athens was viewed by the whole Grecian fleet, which was lying at Salamis, and it was resolved in the council that was held to retire the following morning; but Themistocles being reminded by one of his friends of the certain evil of such a course, went back to Eurybiades, the Spartan commander-in-chief, and persuaded him to summon another council on the subject. Themistocles in his zeal, without waiting, as was the usage, for Eurybiades to open the matter, began to urge the members to come over to his opinion. "Themistocles," said one of them, "those who rise before their time in the public games are flogged." "Yes," replied he, "but those who

loiter at them are never crowned." It is also said that Eurybiades raised his stick to strike him, and that Themistocles, preferring the interests of his country to his private feelings, cried "Strike, but hear me!" In the speech that he made, he showed the impolicy of retreat and the cruelty of leaving to the mercy of the enemy the families of the Athenians which were in Salamis. But when he found that his arguments did not produce all the effect he desired, he said that if they would not stay and fight where they were, the Athenians would take their families on board their ships and sail away to Italy, leaving them to their fate. This menace was decisive, and it was resolved to fight next day at Salamis.

Xerxes meantime had directed the commanders of his navy to meet in council. When the opinions were taken, all were for fighting except Artemisia, a princess of Caria, who herself commanded a small squadron, which she had been called on to supply. Her advice was, that the land-army should be led into the Peloponnese, as want of provisions would then oblige the Grecian fleet to disperse, and thus the danger of a defeat at sea would be avoided. Xerxes praised her wisdom and courage, but he resolved to fol-

low the opinion of the majority of the council. The fleet then made sail for Salamis, in order of battle, but night came on and prevented an engagement.

In the night the Greeks learned that some of the Persian troops were on their march for the Isthmus, and they were on the very point of retiring to the defence of their homes, when Themistocles, seeing that all would be lost if the battle was delayed any longer, sent off a trusty servant to the Persian camp, with directions to say that he was come from the Athenian commander, who was their secret friend, to inform them that the Greeks were preparing for flight, and that, if they attacked them at once, they would gain an easy victory. The plan succeeded; the Persians resolved not to defer the attack, and a division of the fleet was sent round Salamis to prevent the flight of the Greeks.

There was a curious custom at Athens, which was called *ostracism*; it was of this nature:—if any Athenian citizen was thought to be more popular or more powerful than was deemed to be consistent with the liberty and equality of a republic, he was brought to trial, as it were, before the whole people, and if there was a majority of

six thousand votes against him, he was obliged to quit his country for a term of ten years. Aristides, one of the most virtuous and upright citizens of Athens, happened to be now in this species of honourable exile; for Themistocles, who was his political rival, had had influence enough with the people to cause him to be ostracised. He was living at Ægina, an island opposite to Athens; and when he saw the Persian fleet going round Salamis, he laid aside all enmity to those who had driven him from his country, and getting into a boat passed over to Salamis, and going to Themistocles, told him what he had seen, and that retreat was now impossible. Themistocles then told him in confidence what he had done, and begged of him to go and inform the other commanders, as they would be likely to give credit to *him*. He did so, but they still doubted, till a vessel that came over from the enemy brought the same intelligence. As the day was dawning the men were ordered to make ready for battle. Themistocles addressed them in enlivening terms, and they got on board their ships.

Xerxes caused a throne to be placed on a hill opposite Salamis; on which he sat to view the

engagement, while secretaries stood around him to note the events. Both fleets formed in line of battle; the Persian fleet counted one thousand ships, that of the Greeks nearly four hundred, of which the one half were furnished by the Athenians. For some time the Greeks lay on their oars, hesitating to attack; at length, it is said, a female figure appeared, and cried so loud as to be heard over the whole fleet, "Dastards! how long will you lie on your oars?" and an Athenian ship rushed forth and attacked one of those of the enemy. The fight then became general; but the narrowness of the water in that place greatly impeded the Persians, and they soon began to fall into confusion, and several of their ships were taken or sunk. Artemisia being closely pursued by an Athenian ship, and seeing no chance of escape, ran at one of the Persian ships and sank it; and the Athenian captain, thinking from this that she must be a friend, gave over the chase. When Xerxes beheld this exploit of the heroic queen he thought it was one of the enemy's ships she had sunk, and he cried out, "The men are women, the women are men!" The Persian ships were now flying in all directions; the pursuit lasted till it was terminated by evening. The

Greeks lost forty of their ships, the Persians two hundred, beside those that were taken.

Retreat of Xerxes.

Xerxes being afraid to risk another action at sea, Mardonius advised him either to invade the Peloponnese at once or to return home, leaving with him a force of three hundred thousand men, with which he pledged himself to complete the conquest of Greece. The king, who had had enough of war, was well-pleased with this latter plan, of which Artemisia also approved, and a secret message from Themistocles confirmed him in his resolution; for after the victory at Salamis Themistocles proposed to the Grecian commanders to sail to the Hellespont and destroy the bridge, so as to cut off the retreat of Xerxes; but Eurybiades having caused this proposal to be rejected, Themistocles then, to hasten the retreat of the king, sent his trusty slave to inform him that the Greeks had proposed to destroy the bridge, but that *he* had diverted them from that course.

The sufferings of the Persians in their retreat were dreadful; disease and famine committed the most fearful ravages among them; they were re-

duced to feed on grass and on the leaves of trees, and the country over which they passed was covered with their dead bodies. When they came to the Hellespont they found the bridge broken up by the winds and waves. The fleet which had escaped from Salamis carried the king and the remains of his mighty host over to Asia. Xerxes spent the winter in Sardes, whence he proceeded to Susa in the spring. He laid aside all thoughts of again putting himself at the head of armies, led the usual luxurious life of an Eastern despot, and was some years after assassinated by one of his officers.

Events in Greece.

When the Persian fleet was gone, the Greeks, as after the battle of Marathon, resolved to make the people of the islands pay for their submission to the invaders. Themistocles sailed to the isle of Andros, where he told the people that the Athenians were come, having with them two great deities—Persuasion and Necessity, and that they must give them money. They replied that there were two worthless deities, named Poverty and Inability, who would never quit their island, and who prevented them from giving any. Their

town was therefore besieged, but to no purpose. The people of some of the other islands sent money in secret to Themistocles, and thus escaped. The Grecian fleet then returned to Salamis.

In the spring, Mardonius, who had wintered with his army in Thessaly, prepared to renew the war. He resolved, however, first to try to gain over the Athenians, and sent Alexander, the king of Macedonia, to them, offering to rebuild their temples, and to secure them in their territory and their independence, if they would become the friends of the Great King. Alexander urged them to accept these terms, while on the other hand the Lacedæmonians besought of them not to abandon the common cause, offering to maintain their families and do all in their power to serve them. The reply of the Athenians was, like the whole of their conduct in this war, noble and magnanimous. To Alexander they said, that while the sun pursued his course they never would be the friends of him who had burnt their houses and temples; to the Lacedæmonians, that nothing but ignorance of the Athenian character could have made them suppose that they would be false to the cause of Greece. They declined their offer of supporting their families, but re-

quested them to send an army to their aid without loss of time.

Mardonius now marched his troops through Thermopylæ into Bœotia, where the Thebans advised him to remain, as the plains of that country were favourable to his numerous cavalry; but he went on to Attica and came to Athens, which he found again deserted, the people having as usual retired to Salamis. He sent to offer them the same terms as before; one of the senators then proposed that they should treat, but the other senators and the people were so enraged that they stoned him to death, and the women inflicted the same penalty on his innocent wife and children. Mardonius, seeing that there were no hopes of accommodation, now laid waste the country and burned the remaining houses and temples at Athens.

When the Athenians heard of the approach of the Persians, they sent to upbraid the Spartans with not having come to their aid, and bade them take care lest they should, if abandoned by them, provide for their own safety by making terms with the enemy. The Spartans were, as usual, occupied about one of their religious festivals, and they were moreover engaged in their favourite

project of building a wall across the Isthmus. They therefore kept putting the Athenian envoys off from day to day for ten days, till a man of sense reminded them, that, if the Athenians, with all their shipping, were to join the Persians, their wall would be of no manner of use. They then saw the folly of their conduct and resolved to alter it, and that very night they sent off five thousand Spartans, each attended by seven helots. Next morning the Athenians came and informed the magistrates that if aid were not given at once they would depart, and their countrymen would join the king. They were assured that an army was already on its march, and must by that time have reached Arcadia. They could hardly believe such to be the fact; but when they had ascertained its truth they were overjoyed, and they departed, accompanied by an additional force of five thousand Lacedæmonians.

Battle of Platæa.

Mardonius, on hearing of the advance of the Lacedæmonians, led his troops back to Bœotia and encamped on the banks of the river Asópus, surrounding his camp with a rampart of timber. The Spartans being joined by the Athenians and

others of the patriotic Greeks, took a position at the foot of Mount Cithæron. Their forces amounted to about one hundred thousand men, not more than a third of those of the enemy.

The Persian cavalry made several attacks on a part of the Grecian lines. In one of these attacks, the horse of the Persian commander being wounded, reared and threw his master. The Greeks rushed on to slay him, but his armour of gold-scale resisted all their efforts, till one of them pierced his eye, and thus killed him. They then placed his body on a cart and carried it along their whole line, that all the troops might see it. As he was a man of high rank the Persians made a great mourning for him, cutting off, according to their usage, their own hair and that of their horses.

The Greeks, finding that they had not enough of water where they were, moved along the foot of the hill and took up another position near the town of Platæa. During eight days the two armies remained inactive; but as the Greeks were continually receiving supplies of men and provisions from the Peloponnese, Mardonius, by the advice of the Thebans, sent a body of horse to occupy the pass of Cithæron in their rear, and

they there intercepted a large convoy of provisions. Two days more passed away, and then Mardonius, weary of delay, resolved to give battle at once, and sending for his officers he bade them to order their men to be ready for action the following morning. As soon as night came, Alexander rode to the Athenian outposts, and calling for their commanders, informed them of Mardonius' resolution. Pausanias, the Spartan, who was commander-in-chief, then proposed that the Athenians should change places with the Lacedæmonians, so as to be opposed to the Persians, with whose mode of fighting they were acquainted. They agreed, and the change was effected; but in the morning the Thebans perceived it, and informed Mardonius, who then made the Persians change their position, and all became as before. Mardonius sent a herald to the Lacedæmonians, taunting them with their cowardice, and offering to decide the war by a combat of an equal number of them and of the Persians. They made no reply, and he then ordered his cavalry to advance. The Persians, by showering their arrows, did the Greeks much injury, and they seized and filled up the well which supplied them with water. The Greeks

therefore resolved to decamp in the night. Most of the troops went off and took their position close by Plataea; but one Spartan captain refused to stir, declaring that he would not fly, as he termed it, before the enemy. Pausanias did all in his power to move him, but in vain. As the Athenians had sent a horseman to ascertain if the Lacedæmonians were really moving, Pausanias requested this man, who was witness of the dispute, to tell the Athenians to come and stand by them, as they were now left alone. While they were debating the day dawned, and then Pausanias would wait no longer. He moved along the hills, while the Athenians proceeded along the plain; and the obstinate captain, when he found himself really left behind, was glad to make haste and follow.

The Persian cavalry, finding the Greeks gone, pursued, Mardonius leading them in person, mounted on a stately white horse, and surrounded by one thousand chosen warriors. They fell on the Lacedæmonians, while the Thebans and other Greeks in the army of Mardonius kept the Athenians from coming to their aid. The Lacedæmonians suffered severely from their arrows, till Pausanias, looking to the temple of

Hera (or Juno), which was at hand, implored the goddess not to suffer her faithful Greeks to be destroyed. They then advanced boldly against the Persians; a furious conflict ensued; Mardonius fell by the hand of a Spartan; his guards were slain around him; the rest of his troops turned and fled in disorder to their camp. Artabázus, one of the Persian commanders who had been against fighting, when he saw their flight, judging all to be over, set out with his division of forty thousand horse, and made the best of his way for the Hellespont. The Lacedæmonians, who had pursued the flying Persians to their camp, were unable to make any impression on the wooden rampart. But when the Athenians, who were used to sieges, came up, the rampart was forced, and all in the camp were slaughtered without mercy. Of the whole army, exclusive of Artabazus' division, not more than three thousand men escaped. The booty acquired was immense; and when it was all collected, Pausanias sent a tithe or tenth to the god at Delphi, and divided the rest among those who had shared in the battle. The Thebans were punished for their activity in the cause of the invaders; the Platæans

were rewarded for their fidelity to the cause of Greece.

Battle of Mýcale.

On the very same day with the battle of Plataea, another great victory was gained by the Greeks on the coast of Asia. The people of the isle of Samos, where the Persian fleet was lying, sent to Leotýchides the Spartan, who commanded the Grecian fleet which was at the isle of Delos, praying him to come to their aid. He consented; and when the Persians heard of his approach, they quitted Samos, and retired to the promontory of Mýcale on the coast of Asia, where an army of sixty thousand men was encamped. They drew their ships up on the beach, and raised a rampart of timber and stone to defend them. When the Greeks arrived they were greatly surprised to see the ships all hauled up, and the shore lined with troops; they, however, resolved to attack, and having landed, marched in two divisions toward the camp. The Ionians, who were in it, aided them when they came up; the Persians resisted for some time bravely, but they were at length nearly all cut to pieces. The Greeks, having

plundered the camp and burnt the ships, returned to Samos, whence they sailed to the Hellespont, where they took the city of Sestos.

CHAPTER VI.

Stratagem of Themistocles.

THE Persians being now completely expelled from Greece, the Athenians thought that they might safely set about rebuilding their city; but the Lacedæmonians, who were jealous of their power and influence, pretending great zeal for the common interests of Greece, sent to represent to them the impolicy of raising fortifications without the Isthmus, which might prove so advantageous to the Persians if they were to invade Greece again. Themistocles, who saw their real object, resolved to have recourse to art, and he advised that an embassy should be sent to Sparta on the subject. He caused himself to be appointed one of the ambassadors, and set out alone, giving the people strict charge to work day and night at the city wall. When he came

to Sparta he did not go near the magistrates, pretending that he was waiting for his colleagues, and wondering at their delay. Meantime the Spartans heard that the walls of Athens were greatly advanced, but he told them not to give heed to reports, but to send some proper persons to ascertain the truth. At the same time he sent a private message to the Athenians, telling them to detain the Spartans as hostages for his safety. His colleagues being at length arrived, and the building of the walls sufficiently advanced, he went to the Spartan magistrates and told them that Athens was now walled in, and that the Athenians were able to judge as well as any what was for their own advantage and that of Greece. The Lacedæmonians, finding themselves outwitted, did not think it prudent to show any anger, and they dismissed Themistocles and his colleagues honourably. After his return, as the city of Athens was about five miles from the sea, Themistocles persuaded the people to fortify the port of Piræus; and the Athenians, thus secure by sea and land, might bid defiance to any people in Greece.

Story of Themistocles.

One might suppose that, after rendering such eminent services to his country, Themistocles would have passed the rest of his life in honour and happiness; but the people, when they have political power, are always fickle, easily deceived, easily led, and indeed we may say ungrateful; the Athenians were also a very vain people, and Themistocles was too fond of reminding them of his services. His enemies were therefore enabled to turn the people against him, and at length he was ostracised and forced to retire to Argos, whence he was soon after obliged to fly, and seek refuge at the court of Persia! The occasion was as follows:—

Pausanias, after the victory at Plataea, was in high repute, and he was appointed commander-in-chief of the Grecian fleet which was sent to expel the Persians from the places they occupied on the coasts of Europe and Asia. His greatness turned his head, and he sent secretly to Xerxes, offering, if he would give him one of his daughters in marriage, to make him master of Greece. He gradually let escape all the Persians of rank who were prisoners, and at the same time

he disgusted the Ionians and others so much by his haughtiness, that they quitted him and put themselves under the orders of Aristides and Cimon, who commanded the Athenian squadron. The Spartan government recalled Pausanias, but nothing could be proved against him. They however did not send him out any more. Still he could not remain quiet in a private station, and having hired a ship he returned to the Hellespont, and again opened communications with the court of Persia. The Spartans recalled him, but by bribing the men in office he escaped inquiry. He then, by offering liberty to the helots, tried to induce them to rise, but they gave information to the government, who still, however, hesitated to proceed against him. At length, a slave, whom he was sending with a letter to one of the Persian governors, having observed that none of those who had been sent before had ever returned, opened the letter, and finding in it a charge to put the bearer to death, went and showed it to the magistrates. By their directions he then went and took sanctuary at a temple, and made a hut for himself with a double wall, within which the magistrates concealed themselves, so that they could hear whatever was said in the

hut. Pausanias, as soon as he heard where his slave was, came to him in all haste, and endeavoured to excuse himself. The magistrates having heard all they wanted, went away resolving to seize Pausanias on his return to the city. But one of them, who was his friend, gave him a sign of his danger, and he fled and took sanctuary at the principal temple, sheltering himself in a small building belonging to it. The magistrates, however, took off the roof and built up the door, and setting a guard on it, left him there to starve. When he was near expiring they took him away, as it was not lawful to let the temple be polluted by a death within its limits.

The Lacedæmonians, who hated Themistocles, having, as they said, found proofs of his being acquainted with the projects of Pausanias, sent to Athens to accuse him, and his enemies there readily receiving the charge, persons were sent to seize him at Argos. He however received timely information, and escaped to the island of Corcýra on the west of Greece; but the people there not thinking themselves able to protect him, passed him over to the opposite coast of Epirus. He repaired to the court of Admétus, king of the people called Molossians, though he knew him to

be his enemy. Admetus was from home when he arrived, but the queen gave him a friendly reception; and when her husband was returning she bade her guest to take her infant child in his arms and sit ~~with~~ it on the hearth, such being the mode of supplication among that people. Admetus was touched with pity, and promised him protection; but when envoys came from Athens and Sparta demanding his surrender, knowing that he could not resist their power, he did all he could, which was to aid him to escape. Themistocles crossed the mountains from Epirus to Macedonia, and came to a sea-port, where he found a vessel ready to sail for Asia. As he now saw that the Persian monarch alone could protect him from his unrelenting foes, he got on board and the ship made sail. A storm, however, drove her to the isle of Naxos, where an Athenian fleet under Cimon was then lying. Themistocles informed the captain who he was, threatening, if he betrayed him, to say that he had hired him to convey him to Asia, but assuring him of his gratitude if he would prove faithful, and desiring that no one should be permitted to leave the ship. The captain agreed: the ship lay for a day and a night off the island, and then made sail again.

Themistocles landed at Ephesus, where he rewarded the captain, and sent word to his friends of his safety, and they sent him all the money they could collect out of the wreck of his property.

Though Xerxes had set a large reward on his head, he resolved to proceed to the court of Susa; for as that monarch was now dead, he hoped he should be able to win the favour of the young Artaxerxes, who had just mounted the throne. He travelled to Susa in a close carriage; those who conducted it giving out that it contained a young Greek female, who had been purchased for the harem of a Persian nobleman; for the custom of purchasing beautiful female slaves prevailed in ancient as in modern Persia. He was received in the most gracious manner at court; he promised great advantages to the king, but required a year's time to learn the Persian language, in order to be able to explain them. At the end of the year he spoke the language with ease and fluency, and he rose higher in the royal favour than any Greek ever had done. After some time, Artaxerxes, whom it is said he had assured of the conquest of Greece, sent him to reside in Ionia, giving him the revenues of three cities for his

support. He lived and died in Ionia : some said that his death was natural, others, that, being unable or unwilling to perform his promise to the king, he put an end to his life by drinking bull's blood.

Such was the end of this great man : his rival, Aristides, who was named the Just, after leading a life of honour, died so poor that he had to be buried at the public expense, and the state undertook the charge of providing for his children.

Persian War—Battle of the Eurymedon.

Cimon continued the war against the Persians. As they still held some places on the coast of Thrace, he sailed thither, and laid siege to a town at the mouth of the river Strymon in that country. The garrison made a brave resistance, and the governor at length, sooner than surrender, cast all the gold and silver into the river, then raised a huge pile of wood, and having slain his wives, children and slaves, laid their bodies on it, and setting fire to it, flung himself into the flames.

Some time after Cimon sailed to the coast of Asia, where the Persians had collected a large

fleet and army ; he found them lying at a river named the Eurýmedon. The Persian commanders at first would not stir out of the river, as a squadron of eighty ships was expected every day from Phœnicia ; but when they found that Cimon was preparing to attack them, they put out to sea and gave him battle. The action did not continue long ; the Persians fled to the shore with the loss of more than one half of their ships, and Cimon then landed his men and attacked the land-forces. After an obstinate resistance for a short time they were defeated and fled, and their camp became the prey of the victors. Cimon had thus the glory of gaining two victories in one day. Hearing then that the Phœnician fleet was lying at the isle of Cyprus, he sailed thither, and took or destroyed the whole of it. These victories of Cimon ended the Persian war. A peace was shortly afterwards concluded with king Artaxerxes, which remained unbroken for many years.

Cimon and Péricles.

Cimon, who was a man of great wealth, expended his riches in acquiring popularity among

his fellow-citizens ; but the means he employed were of the best kind : he built, for example, a wall to the citadel, and he commenced walls to connect the city with the port. He planted trees in the market-place, and he laid out and planted a garden near the city, named the Academy, for the public use ; he permitted all the citizens to walk and gather fruit in his gardens and grounds near the town ; he lent or gave money to those whom he found to be in need ; and as he went through the city, followed by well-dressed slaves, if he met an elderly citizen badly clad, he made one of them take off his cloak and give it to him. Cimon was at the head of the aristocratic party, or those who thought that the government should be in the hands of the people of birth and property.

The rival of Cimon was Péricles, the son of the man who had prosecuted Cimon's father. Pericles was inferior to Cimon in wealth, but he greatly excelled him in knowledge and eloquence. Pericles courted the inferior people ; and as he knew that, by the superior powers of his mind, he could make them do as he pleased, he sought to establish what is called a democracy, in which

the powers of the state would be all in the hands of the people, as that would be in effect forming a monarchy for himself.

The jealousy of the Spartans towards the Athenians was very near causing a war between them, when a tremendous earthquake occurred which destroyed the whole city of Sparta. The Messenians seized the opportunity of trying to recover their liberty, and they fortified Ithome as their stronghold. The Spartans and their allies came and besieged them; but as from their ignorance of the mode of conducting sieges they were not able to make any progress, they found it necessary to call on the Athenians for aid. Cimon, whose policy it was to keep on good terms with Sparta, advised the people to give it, and he himself commanded the force that was sent to Ithome. But the Spartans soon became jealous of their allies, and under the pretence of their own forces being sufficient for the siege, they dismissed them. The Athenians were greatly offended; and Pericles took advantage of this feeling to cause Cimon to be ostracised. Not long after, however, Pericles was obliged himself to propose to recall him; for the Athenians having sustained a great defeat in the war which had broken out between them and the

Lacedæmonians, and feeling the necessity of peace, judged that Cimon would be the person most likely to procure it on favourable terms. On his return he concluded a truce between Athens and Sparta for a term of five years: he then took the command of a fleet to carry on the war against the Persians, and sailing to the isle of Cyprus, laid siege to a town named Citium. During the siege he died of disease, and Pericles remained without a rival for the rest of his life.

CHAPTER VII.

Origin of the Peloponnesian War.

PERICLES was the means of engaging his country in a war which lasted for twenty-seven years, and ended at length in the ruin of Athens. It was called the Peloponnesian war, because the Lacedæmonians and Corinthians, who were the principals in it against Athens, belonged to the Peloponnese. It originated in the ambition and restlessness of the Athenians, and in the jealousy of the Spartans; but its immediate cause was the interference of the Athenians in a quarrel be-

tween the Corinthians and their colonists in the island of Coreyra. The Athenians had also given offence by reducing the people of Ægina to subjection, and by excluding the Megarians from their ports and markets.

A meeting of deputies from all the Dorian states was held at Sparta. The Corinthians did all in their power to urge them to war; and though Archidámus the Spartan king, who was a man of great prudence and experience, advised them not to be precipitate, but to wait for a better opportunity, the war was resolved on unanimously. An embassy was sent to Athens, requiring the people, as the only condition of peace, to repeal the decree against the Megarians, and leave the Æginétans independent; but by the advice of Pericles they refused, saying, however, that they were willing to leave the whole matter to be decided by equity. To this the Spartans would not consent, and the war therefore commenced.

Athens was by far the greatest naval power of Greece, and the walls connecting the city with the port, which Cimon had commenced, had been completed, and she therefore need not fear a siege, as the sea would always be open to her.

It was therefore the advice of Pericles to the people, that they should all retire into the city, leave the country to be ravaged by the enemy, and send out fleets to ravage the coast of the Peloponnese. Though there was no people in Greece more fond of a country-life than the Athenians, yet such was the influence of Pericles over them, that they readily agreed to his proposal. They sent their cattle over to the isle of Eubœa, and then pulling down their houses, carried the timber (which was a scarce article in Attica) to the city, where those who could not be received into the houses of their friends, or into the temples or the towers of the walls, built huts for themselves in the open places of the city, and in the space between the Long Walls, as those connecting Athens with its ports were named.

The plan of the Lacedæmonians for carrying on the war was to assemble the troops of themselves and their allies and invade Attica, and to ravage the country, cutting down the fruit-trees, and doing all the mischief in their power, in the hope that the Athenians would lose patience, and come forth to the defence of their property. It was with great difficulty that Pericles restrained them from doing so, but he still was able to

guide them at his will, and the enemy was at length obliged to retire. As soon as they were gone, Pericles sent out two fleets which ravaged their coasts and avenged the mischief they had done in Attica.

Plague of Athens.

It is probable that this mode of conducting the war, on the part of the Athenians, would have finally proved successful; but a new enemy, more formidable than the Lacedæmonians, attacked Athens, and brought her almost to the brink of ruin,—this was the celebrated plague, the first in history of which we have a full account. It was said to have commenced in Egypt, and thence to have spread along the coast of Asia, whence it was conveyed to the Piræus or port of Athens. As the city was so crowded with people, who were forced to huddle themselves together, as we may express it, wherever they could find shelter, and the summer happened to prove excessively hot, the deaths were rapid and numerous. The skill of the physicians was baffled by the novelty of the disease; all the ordinary rites of burial were neglected in the common calamity. Men became reckless and abandoned; all reverence

for religion, all respect for the laws was lost, for, according to the imperfect ideas of those times on the subject of religion, they deemed that the gods had ceased to interest themselves in the affairs of men ; and as there was no one to prosecute offenders, the laws were powerless. Thus, while Death was every day spreading his ravages wider and wider, the utmost profligacy of manners prevailed among his destined victims. It is remarkable that this effect has been observed in all countries, even Christian, in which the plague has raged ; as, for example, in London, during the last visitation of the plague in the year 1665.

The plague lasted, with intervals, for nearly the space of four years ; and it carried off nearly one half of the population of Athens. Among those who died of it in the second year was the great Pericles himself. He had previously lost most of his relations and children, but his firmness had never given way till the death of his last son, when, as he was, according to the custom, placing a garland on the head of the corpse previous to the funeral, nature asserted her power, and he burst into tears.

Siege of Platæa.

While the plague was in Athens, the fear of infection checked the inroads of the Peloponnesians. Meantime they employed themselves in attempting to reduce the Platæans, the steady allies of Athens. They offered, if they would remain neuter, not to molest them ; but when the Platæans sent to Athens, where they had placed their families in the beginning of the war, to ask how they should act, they were desired not to do so, but to hold out to the uttermost, and assured of aid. They then called out from their walls that they could not do what was required of them ; and Archidamus, taking the gods to witness of the justice of his cause, commenced hostilities. He first cut down all the trees, and formed with them a paling round the town, to prevent escape. He then commenced raising a mound against the town, forming the sides of it with timber cut on Mount Cithæron, and filling the space between them with wood, clay, and stones. As the object of raising a mound in the sieges of ancient times was to enable the besiegers to overlook the town and cast their missile weapons into it, the besieged always tried to

raise their wall in proportion. The plan adopted by the Plataeans for this purpose, was to raise on the walls a framework of wood, in front of which they placed leather and raw hides, to protect it and the workmen from fiery arrows; and they built into this frame with bricks taken from the adjoining houses. Finding this plan not to succeed according to their expectation, they opened the town-wall opposite the mound and secretly removed the clay of which it was formed. To prevent this the besiegers made baskets of reeds, which they filled with clay and let down next to the wall. The besieged then ran a mine under the mound, and thus contrived still to remove the clay.

The Peloponnesians at length raised a great battering machine on the mound, with which they assailed and shook the town-wall. They also assailed other parts of the wall with other machines, but the Plataeans caught them with ropes and turned them aside, and, by letting beams hung by chains fall on them, broke the force of their blows. The besiegers then tried to burn the town, by piling faggots in the space between the mound and the wall as high as they could, and then, having thrown pitch and sulphur

on them, set them on fire. A fierce flame sprang up, and had the wind blown on the town it would certainly have been consumed; but a thunder-storm, accompanied by a great fall of rain, came on, and quenched the fire. Nothing then remained but to try the effect of a blockade. For this purpose they dug a double ditch round the town, with a brick wall inside of each ditch. The walls had battlements, between every ten of which there was a tower of the same breadth as the wall itself.

The garrison of Platæa consisted of four hundred Platæans and eighty Athenians, with one hundred and ten women to make bread and cook for them. After holding out for more than a year, as their provisions began to run short, and they saw no hopes of aid from Athens, they resolved to try to make their escape over the walls built by the besiegers. They therefore counted carefully the number of rows of bricks in the wall, in order that they might be able to make their ladders of a sufficient height, and then waited till a night suited to their purpose should arrive.

As it was the winter season they had not long to wait. They selected a night that was windy,

rainy, and dark. Only one hundred and twenty, however, left the town, the courage of the rest having failed. They kept at a little distance from each other, that their arms might not clash ; and each had his right foot bare, to avoid slipping in the mud. The storm proved favourable to them, by obliging the guards to retire to the towers on the walls. They placed their ladders in the space between two of the towers, and twelve men, armed only with breast-plates and daggers, mounted, and then went six to each tower. These were followed by others armed with javelins ; after whom came others bearing their shields. A good number had mounted unobserved, when one man chancing to throw down a brick of the battlements, the noise alarmed the guards. But just at that moment, those who were in the town, made, as had been arranged, an attack on another part of the wall, which distracted the attention of the besiegers. Meantime the fugitives had made themselves masters of the two towers ; and while some got to the top of them and kept off the enemy with their missiles, the others climbed over the outer wall as fast as they could, and then standing beyond the ditch, kept up a discharge of darts and arrows on such of the enemies as appeared. The

remainder then got over ; and in order to elude their pursuers, they went for nearly a mile along the road toward Thebes, and, just as they had anticipated, they soon saw them going with torches along that leading to Mount Cithæron. They then turned and made their way to Athens.

They had lost but one of their number ; seven, whose courage had failed, had turned back to the town. Those who had remained, thinking they must all have been slain, sent a herald next morning to demand their bodies, when, to their joyful surprise, they were informed of their escape.

- Those who remained in the town held out for some months longer ; at length, reduced by want, they agreed to surrender. They were all put to death in cold blood ; the women were sold for slaves, and the town and lands were given to the Thebans, by whom the town was demolished.

The only crime of the Platæans had been their fidelity to the Athenians ; and it was by the advice of the Spartans themselves that they had formed the alliance with them, as a protection against the tyranny and injustice of the Thebans ; yet to gratify these very Thebans they were thus ruthlessly massacred. The Athenians, on their

side, were little less cruel and unjust, as the following instance will show.

Revolt of Mytilène.

They had contrived, by means of the great superiority of their navy after the Persian war, to reduce the people of the islands and of the towns on the coast of Asia to the condition of their subjects, making them pay heavy taxes, and oppressing them in various ways. These people were naturally very anxious to shake off this yoke, but the Athenians punished so severely those who attempted to revolt, that fear kept them in their obedience. Now, however, that the Athenians were engaged in war with the Peloponnesians, some of them began to think of recovering their independence. The most forward were the people of Mytilène in the isle of Lesbos, and they built ships, purchased corn, hired troops, and made other preparations for revolt. Their neighbours, however, sent information to Athens, and a fleet of forty ships was sent out with orders to go secretly to Lesbos and make prisoners of the Mytilenæans, when they should be keeping a religious festival outside of

their town. As there were ten of their ships in the Athenian navy, the crews of them were cast into prison, lest they should convey intelligence. The precaution, however, did not avail, for a friend to the Mytilenæans contrived to get to Lesbos before the fleet, and the people in consequence did not go out to keep the feast.

The Athenians being thus foiled, resolved to lay siege to Mytilene, and a general named Paches having come out with additional troops, the town was shut in by sea and by land. The Lacedæmonians, though they promised aid, were so dilatory in sending it, that provisions began to run short in Mytilene; and a Spartan who was there having made the government arm the common people, they threatened, when they had thus gotten arms into their hands, to give the town up to the Athenians, if the rich did not bring forth their corn and distribute it. The government then resolved to make the surrender itself, only stipulating for permission to send deputies to Athens, and that no one should be injured till the decision of the Athenian people was known. To these terms Paches agreed, and the town was given up; but in violation of the treaty he sent

nearly one thousand of the principal men prisoners to Athens.

The sole crime of the Mytilenæans, it may be observed, was their endeavouring to recover the independence of which they had most unjustly been deprived. Yet the Athenian people, urged on by a rude brutal man named Cleon, who had great influence in the public assembly, were so barbarous as to decree that not only those whom Paches had sent as prisoners, but all the grown males in Mytilene should be put to death, and all the women and children be sold for slaves; and a ship was instantly sent off with orders to this effect to Paches. Next day however the people, who were not naturally cruel, though they were apt to be led astray by demagogues such as Cleon, began to repent of what they had done, and the friends of humanity, having caused another assembly to be called, a small majority was obtained on the side of mercy, in spite of all the efforts of Cleon. Another ship was then sent off with counter-orders to Paches, and the Mytilenæan deputies promised the crew a large reward if they should arrive in time. The men therefore rowed night and day, eating bread dipped in

wine and oil as they rowed, and sleeping by turns; and as they met with no adverse winds and the crew of the other ship had not made any great haste, they arrived just as Paches had read the decree, and was preparing to put it into execution. The Athenians, however, were frugal of their mercy, for all the prisoners sent to Athens by Paches were put to death; the walls of Mytilene were thrown down, and all the ships were seized, and nearly the whole isle of Lesbos was divided among Athenian colonists, to whom the Lesbians had to pay rent for the lands.

Massacres in Corcyra.

The Platæans and Mytilenæans were put to death by strangers; but in the massacres in the island of Corcyra, which we are about to relate, the victims perished by the hands of their own countrymen. There were two parties there, as everywhere else in Greece, the gentry or aristocracy, and the inferior people or democracy, and these were bitter enemies to each other. The leaders of the people having brought a charge against some of the principal aristocrats, they took sanctuary at the temples, but then hearing that the senate was about to form an alliance with

the Athenians, they and their friends armed themselves with daggers, and rushing into the senate-house, killed sixty of those who were in it. It came then to a regular engagement between the two parties, in which the people were defeated. Each held a part of the town, and in the morning they both sent out to the country to solicit the slaves to join them. These mostly took part with the people, but eight hundred men from the opposite coast of Epirus came to the aid of the aristocrats. Another engagement ensued, in which the people got the better; the aristocrats then burned their own houses and a great part of the town. Matters, however, were prevented from coming to an extremity by the arrival of an Athenian commander, who made peace between the two factions. Shortly after, however, about four hundred of the aristocrats, fearing that their enemies were planning to destroy them, took sanctuary at a temple, but the people persuaded them to quit it and pass over to a little island before the port whither they sent them provisions. They soon, however, brought them back, and placed them in the temple.

A large Athenian fleet having arrived, the people, who seem to have been hitherto withheld

from glutting their vengeance by fear of the Peloponnesians, resolved to deprive themselves no longer of that gratification. They therefore sent to those who were at the temple, offering to give them a fair trial if they would come forth. Some took them at their word, but they had no sooner passed the sacred bounds than they were put to death without inquiry or delay. Those who were at the temple witnessing their fate, and seeing no chance of escape left for themselves, resolved to die by their own hands rather than by those of their ferocious enemies. Some therefore hanged themselves on the sacred trees, others terminated their existence in other ways; not one left the temple alive. During seven days the people continued putting to death all whom they chose to regard as their enemies. Many debtors took this opportunity of cancelling their debts in the blood of their creditors. Dreadful atrocities were perpetrated; fathers even were known to slay their own sons; suppliants were dragged from the temples and slaughtered; some were built up in one of the temples and left there to perish of hunger. The Athenians looked calmly on, without attempting to prevent any of these barbarous deeds.

About five hundred of the aristocrats, made their escape to the opposite coast, and some time after they returned, and fortifying a strong position, did their enemies much mischief. An Athenian fleet having arrived at Corcyra, the commanders landed their troops and joined in an attack on their fortress. They agreed to surrender to the Athenians, and they were then set on the island before the port, till they could be taken to Athens. They were to be held guilty of breach of treaty if they should attempt to make their escape.

The popular leaders, fearing to be balked of their vengeance, laid a most horrible trap for the prisoners. They sent persons over to the island, who, under the pretence of being their friends, told them that it was the intention of the Athenians to give them up to the people, and advised them to fly in a vessel which was prepared. The prisoners fell into the trap; they were caught in the act of escaping, and were then given up to the people, by whom they were all shut up in a large building, out of which they were taken in parties of twenty and bound together. These were made to pass between two rows of armed men, each of whom, when he saw one of his

enemies among them, struck and wounded him, and he then was slain. Sixty had thus perished, when the rest discerned the fate that awaited them. They then called on the Athenians to come and put them to death, declaring that they would not go out. The people however pulled the roof off of the building, and flung tiles and shot arrows at those withinside, who, hopeless of escape, hastened to take away their own lives, some with the arrows shot at them, others by strangling themselves with the cords of the beds or with their own garments, which they tore up for the purpose. Next day their bodies were piled on carts and drawn out of the town. Thus ended the civil dissension at Corcyra, in the utter destruction of the aristocratic party.

Capture of the Spartans in Sphactéria.

The next important event of this war was the capture of a body of Spartans in the isle of Sphactéria, off the coast of Messenia, by the Athenians. It occurred in the following manner :—

As an Athenian fleet was sailing along the coast of Messenia, an officer, named Demóstheneſ, proposed that the crews should land and fortify a

promontory named Pylos. The commanders refused; but a storm coming on, they were obliged to take shelter at that place; and while there, the soldiers, to pass away the time, began to build a wall, putting the stones together as well as they could, and for want of baskets or any thing of the kind, carrying clay on their backs by locking their hands. In six days they had thus raised a wall across the promontory on the landside, and they then departed, leaving Demosthenes with five ships to guard it.

The Lacedæmonians soon came and attacked the fortification by sea and land; and as it was only through the harbour that the Athenians could convey any aid to the besieged, they landed a body of four hundred and twenty Spartans, with their helots, on the islet of Sphacteria, which lies at its mouth, intending to block up the two entrances of the harbour, on each side of the islet, with ships. But, with their usual dilatoriness, they neglected to do so, and the Athenian fleet, which Demosthenes had sent to recall, entered the harbour and defeated the Lacedæmonian fleet which was in it; and the Spartans in the islet were now completely blocked up, for they could not get out, and from the strength of the Athenian fleet

no provisions could be conveyed into the island, as all through the day two Athenian ships kept rowing round and round it in opposite directions, and at night all the ships anchored about it. The Spartans, however, by offering rewards to any freemen, and liberty to any helot who would convey flour, cheese, wine, or any other supplies into the island, succeeded in enabling those in it to subsist; for when the wind blew from the sea, so that the Athenian ships could not move, boats used to put off from the shore and run in with provisions. Divers also used to put poppy- and hemp-seeds into bags and pass over with them unobserved. The garrison of the island, therefore, held out longer than was expected; and as the Athenians themselves were suffering from want of corn and good water, their commanders sent home for instructions.

When the people met in assembly, Cleon, who, like all demagogues, was a blusterer and a liar, exclaimed that all that was told them was lies; and, looking at Nicias, one of the generals, he said that, if the generals were men, the island would soon be taken, and that if he was in command he would take it. Nicias then offered to give him any troops he pleased, but Cleon, who

only wanted to swagger, not to fight, hung back. The people, however, who loved mischief, insisted on his accepting Nicias' offer, and finding he could not get out of the difficulty, he resolved to put a good face on the matter, and only asking for a few additional troops, he vowed that in twenty days he would either kill all the Spartans in the island or bring them prisoners to Athens. As he knew that he was no general himself, he prudently caused Demosthenes, who was a good officer, to be appointed his colleague.

When Cleon arrived at Pylos the Spartans were summoned to surrender, and on their refusal, the Athenian troops were landed on the island in the night. In the morning a general attack was made on the Spartans; the combat was long and obstinate, but at length, when more than one hundred of the Spartans had been slain, the rest demanded permission to send to consult their friends on shore. This was refused; but the Athenians themselves sent a herald, and a Spartan came to tell them to consult for themselves, provided they did nothing disgraceful. They then surrendered, and Cleon actually brought them to Athens within the twenty days. They were placed in confinement, and it was de-

clared that they would be put to death if ever the Lacedæmonians should invade Attica. As this was the first time that the Spartans were ever known to surrender, the event astonished all Greece.

Cleon and Brásidas.

Cleon was so elated by this event, that he began to look on himself as a first-rate general; and some time after, when Brásidas, a celebrated Spartan commander, was in Thrace, inducing the people there to revolt against the Athenians, he made the people appoint him one of the generals, and give him the command of the troops that were sent to that country. He took his post at the mouth of the river Strymon, not far from the city of Amphípolis, one of the principal places which Brasidas had caused to revolt. Brasidas hastened to its defence, and occupied a hill near the town. Cleon's men, who despised their general for his cowardice and want of skill, soon began to grow turbulent, and to appease them he led them toward the town and occupied an eminence in front of it, but without the slightest intention of fighting. Brasidas then returned to the town; and though his forces were inferior in quality to

those of Cleon, he hoped, by a judicious sally, to be able to take advantage of the vanity and ignorance of his opponent.

Cleon advanced so near the town that he saw Brasidas sacrificing at a temple inside of it, and the feet of the men and horses that were prepared for the sally were visible under the gates. He immediately resolved to fall back to the mouth of the river, and he caused his troops to wheel in so injudicious a manner, that the right sides of the men, which were unprotected as they bore their shields on the left arm, were exposed to the enemy. Brasidas, seeing his advantage, rushed out of the town, and fell on the Athenian centre, and another Spartan officer sallied at the same time from another gate. The Athenian left wing broke and fled; Brasidas then attacked the right, but he there received a mortal wound from an unknown hand; Cleon, who was running away as fast as he could, was overtaken and slain by one of the enemy's soldiers. The loss of the Athenians was seven hundred, that of the victors only seven men.

The Lacedæmoniaps had long been anxious for peace, in order that they might recover those who had been taken in Sphacteria; and Nicias, and

all the aristocratic party at Athens had the same desire. Brasidas and Cleon, who had been the two chief obstacles to accommodation, being now removed, an arrangement of all difficulties was easily effected, and the Peace of Nicias, as it was called, was concluded.

CHAPTER VIII.

Alcibiades.

THIS peace, however, was not destined to be of long duration. There was at Athens a young man named Alcibiades, of noble birth, of great wealth, of considerable talent, and of restless ambition. This youth was piqued with the Lacedæmonians, because on all occasions they applied to Nicias rather than himself; he was also covetous of military fame, and he wished to repair the injuries his dissipation and extravagance had done to his private fortune by the booty he might acquire in war. He therefore did all in his power to rekindle the enmity of the Athenians to their rivals, and he succeeded in causing a war between the Argives and Lacedæmonians, in

which a great battle was fought at Mantinea in Arcadia, where the Spartans gained the victory, and recovered their fame, which had been tarnished at Sphacteria.

Alcibiades also caused the Athenians to commit the most barbarous action of which they ever were guilty, namely, the massacre of the people of the isle of Melos. In the beginning of the war, this people, who were a colony of the Lacedæmonians, had joined neither party. But this did not content the Athenians, and they wantonly invaded the island. They were however repulsed, and the Melians then took part in the war. They were included, of course, in the late peace, but the Athenians, notwithstanding, sent a fleet and army to Melos, and required the people to become their subjects like the other islanders. The Melians, expecting to be aided by the Lacedæmonians, refused to submit to so unjust a demand, and the Athenians then besieged their town by sea and land. The Lacedæmonians, acting with their usual inertness, made no effort to relieve them, and they were forced to surrender. All the grown men were put to death, the women and children were sold for slaves, and the lands were divided among

Athenian colonists. Such were the notions of liberty and independence held by the Athenian republicans!

Alcibiades, who seemed born for the ruin of his country, was also the chief agent in urging the Athenians to the fatal expedition to Sicily, which led to the downfall of their state.

Expedition to Sicily.

Grecian colonies had settled at a very early period in the island of Sicily: some of these were of the Dorian race, others of the Ionian. There were of course enmity and frequent hostility among them. The most powerful of the Dorian states was Syracuse; and some of the Ionian states being oppressed by her, or jealous of her, applied to the Athenians, who were of the same race with themselves, for protection and support. During the Peloponnesian war the Athenians had at various times sent squadrons to Sicily, but they made no attempts at conquest. Now, however, on the occasion of an embassy coming from Sicily, and representing the great increase of the Syracusan power, Alcibiades urged the people to seize the opportunity thus presented of making themselves masters of that great and wealthy

island, the conquest of which would be followed by that of Italy, and even perhaps of the great commercial republic of Carthage; after which they might assail the Peloponnesus with irresistible force. Nicias in vain exposed the danger and the folly of the attempt; to as little purpose he tried to dismay the people by a statement of the force that would be required. They were not daunted; they granted unlimited power for raising soldiers and money to himself, and Alcibiades and Lámachus, who were appointed his colleagues. Old and young were confident of success, certain that, even if the expedition should fail, the loss could not be of serious injury to Athens.

When the preparations were nearly completed, an event occurred which threw the whole city into confusion, and was looked on as ominous to the expedition. It was the custom at Athens to set up at the doors of the houses a rude statue of the god Hermes or Mercury. This consisted of a square pillar of stone, with the head of the god cut on its top. One night all the heads of these *Hermæ*, as they were called, were broken off or defaced, and no one could tell by whom the act had been done. Suspicion, however, fell on Alcibiades and the riotous young men with whom

he used to associate ; and this was confirmed by information that on another occasion other statues had been defaced, and even the Eleusinian Mysteries, the most solemn religious rite of the Athenian people, profaned by a mock celebration in the house of Alcibiades. His enemies exaggerated all these charges, which he vigorously denied, and insisted on an immediate trial ; but this did not suit their purpose, for they feared that his influence with the people would secure his acquittal whether guilty or innocent, and they knew that in his absence they would be able to prepare matters so as to crush him at a proper opportunity. They therefore insisted that the expedition should not be delayed, as Alcibiades could return at any time and take his trial.

At midsummer everything was ready for the expedition. On the day appointed for the embarkation the whole population of Athens poured down to the port at dawn, and the troops got on board of the ships. The friends and relations of those who were about to depart shed tears at the thought of the distance to which they were going, and the perils to which they would be exposed ; but their spirits rose when they viewed the gallant show of the fleet, for this was the

most splendidly⁴⁹ equipped armament that had ever left a Grecian port. When all were on board the trumpets sounded for silence, and a general prayer was offered up to the gods for the safety and success of the expedition. The fleet then passed over to the isle of Ægina, whence it proceeded round the Peloponnese to Corcyra, and then crossing over to the opposite coast of Italy, went along it, and finally reached the isle of Sicily.

Recall of Alcibiades.

The predictions of Nicias, however, were verified. The Athenians had been deceived by those who came to invite them, and they found that they need not expect much aid from them in either men or money. It was the opinion of Nicias, that, after making a display of their force by sailing round the island, they should return home, but Alcibiades would not listen to such a plan; he proposed to stay and make war on the Syracusans, and he drew Lamachus over to his opinion; but before they were able to commence operations, an Athenian state-ship arrived with orders for Alcibiades to return to stand his trial for the affair of the Hermæ. He affected to yield a cheerful obedience, but when he was on the

coast of Italy on his way home, being either conscious of guilt or fearful of the influence of his enemies, he made his escape. When this was known at Athens, sentence of death was passed on him, and he then resolved in revenge to do his country all the mischief in his power. With this view he proceeded to Sparta and aided the efforts of the deputies sent by the Syracusans to ask for aid, by displaying the ambitious views of the Athenians and the danger of their success, if not opposed in time. His arguments prevailed; it was resolved to send troops to Syracuse, and a Spartan named Gylippus was appointed to the command.

Siege of Syracuse.

The Athenians had laid siege to Syracuse, and though Lamachus was slain in one of the actions which ensued, they proved so superior to the raw troops of the Syracusans, that they would have taken the city but for the timely arrival of Gylippus with his troops from the Peloponnese. The Athenians now found themselves on the losing side, and Nicias wrote home to say that the army must raise the siege and return, unless another force of equal magnitude were sent to

reinforce it. The people, who had not yet awaked from their dreams of conquest, resolved at once to send out another fleet under the command of Demosthenes, who was their ablest general.

Before the arrival of Demosthenes the Athenians had sustained two defeats in naval actions in the harbour of Syracuse. When he came and viewed the state of affairs he resolved to make an attempt to occupy a height over the town, and if that should prove a failure, to give over the siege and take the troops home. Accordingly, having made his men take provisions for five days, and all things requisite for raising a fort, he led them out in the beginning of the night and began to ascend the height; but the alarm was soon given; various accidents occurred adverse to the Athenians, and they fled in all directions, having sustained great loss, especially among the soldiers of Demosthenes, who, going astray from their ignorance of the country, were fallen on in the morning and cut to pieces by the Sicilian horse.

Demosthenes now advised immediate departure, but Nicias, who had urged it so often before, strongly opposed it. The army therefore remained; but soon after, when Gylippus, who

had been collecting troops through the island, returned with a large force, Nicias gave up his opposition, and it was resolved to retire secretly. Unfortunately, when all was ready, there occurred an eclipse of the moon, and Nicias, who was a very superstitious man, on the soothsayers declaring that the army must remain till the next full-moon, would not allow any further mention to be made of departure.

The Syracusans being resolved not to let them escape, made an attack on their camp while their fleet advanced in order of battle to their naval station. The Athenians got their ships out in haste, but in the action which ensued they were totally routed. Meantime, however, the Syracusan land-troops were defeated in their assault on the Athenian camp, and an attempt made to burn the remaining Athenian ships miscarried.


The Syracusans were so elated with their naval victory, that they aimed at nothing less than the destruction of the entire Athenian fleet and army. For this purpose they closed up the entrance of the harbour by mooring ships across it. The Athenians saw that they would now be unable to procure provisions, and in a council it was resolved to man all the ships they had and

try to force a passage ; and, if that should fail, to burn the ships, and endeavour to effect their retreat by land. The men accordingly got on board and rowed for the mouth of the harbour ; the Syracusans made haste to follow them ; a part of them engaged the Athenians and were beaten, and the Athenians set about loosening the vessels that blocked up the passage. While they were thus employed the rest of the Syracusan ships came up, and the engagement became general. Never was a battle more obstinately contested. The Athenians saw that their all was at stake ; the Syracusans knew, that if the fleet were destroyed, their enemies would be all in their power. On the shore the Athenian soldiers stood gazing with the most intense anxiety ; they gave shouts of joy when they saw Athenian ships victorious, cries of despair when they saw them yielding. At length the whole Athenian fleet was beheld in flight, and that of the enemy in pursuit ; a loud cry of grief then rose, and all hastened to the beach to aid in saving the ships. So utterly dejected were the Athenians with this defeat, that they did not, as was the invariable custom, send to demand the bodies of the slain for burial.

Flight of the Athenians.

It was resolved to retreat that very night. One of the Syracusean generals, suspecting this, advised the government to march out all the troops and occupy the roads and passes; but as the people were keeping a festival, it was not deemed prudent to interrupt their enjoyment. Lest, however, the Athenians should escape, persons were sent as soon as it grew dark to their camp, pretending to be come from their friends in the town, and advising them not to depart, as the roads were all beset. This stratagem succeeded; it was resolved not merely not to stir that night, but to remain the following day also, to give the men sufficient time for preparation. By this imprudent delay the enemy obtained all the advantages they desired, for Gylippus marched out next day and occupied the roads.

Nothing could be more deplorable than the appearance presented by the Athenian army when it commenced its retreat. The dead were left unburied; the sick and wounded were abandoned to the mercy or the barbarity of the Syracuseans. In vain they implored their friends or comrades to take them with them: unable to comply with



their entreaties, they could only groan and shed tears as they departed. The appearance of the retreating army was like that of a population flying from a town which was besieged. The number of the fugitives was forty thousand ; officers and all were obliged to carry their own provisions, for the slaves could not be trusted, as they seized every opportunity of running away. The troops marched in two divisions, Nicias leading the first, Demosthenes the last, the baggage and servants being placed in the centre of each division.

The march was directed for the interior of the island up the valley of the river Anápus. After proceeding about five miles, incessantly harassed by the Syracusan horse and light troops, they halted on an eminence for the night. Early next morning they set out again, and reached a place where the road led over a hill with steep picci-pics on each side of it. They found that the Syracusans had built a wall across the road, and all their efforts to force it proved unavailing. They then marched in another direction, but were so harassed by the horse and light troops of the enemy, that in an entire day they were not able to advance much more than half a mile. Giving

up all hopes of reaching the interior in this direction, they now resolved to make for the sea ; and, leaving fires burning to deceive the enemy, they set out in the night. They reached the sea in safety, and then moved along it, intending to try to get into the interior by the valley of another stream.

Next morning when the Syracusans found that they were gone, they pursued with all the speed they could make, and about dinner-time they came up with a division of Demosthenes. They contrived to enclose it in an olive-ground which was walled round, and, by harassing it all day with missiles, forced it to surrender in the evening, it being an express condition that no one should be put to death in any manner.

Next day the Syracusans came up with the division of Nicias, and summoned it to surrender. Having ascertained that what they told him of the fate of the other division was the truth, he offered to pay the costs of the war ; and these terms being refused, he attempted, as before, to effect his retreat in the night. But the enemy was on the alert, and only three hundred men effected their escape. In the morning the whole division set forward and made for a river, beyond which

they expected to be in tolerable security. They were harassed as usual by the enemy's horse and light troops, and when they reached the river, impelled by thirst and the desire of getting over, they rushed down into it in the utmost confusion. The Syracusans, from the banks, showered their missiles on them, and numbers were slain; and though the river was now turbid with mud and gore, thirst impelled them to drink. Nicias, seeing that further resistance was useless, surrendered to Gylippus; and the whole division, as also the three hundred who had been pursued and overtaken, were led prisoners to Syracuse.

Gylippus wished to have the glory of conducting the Athenian generals prisoners to Sparta, but he could not succeed in saving them from the vengeance of the Syracusans, and they were both put to death. The other prisoners were shut up in the stone quarries near the town, where, without any roof over them, they were all day exposed to the rays of a burning sun, and all night to the damp and chill, with a very small allowance of food. The bodies of those who died were not removed, and the smell from them, as they putrefied, spread death among the survivors. At the end of seventy days the most of

them were taken out and sold, and the whole island was thus filled with Grecian slaves.

There was a celebrated tragic poet in Athens at that time named Eurípides, and some time after many of those who had been on the Sicilian expedition waited on him, and returned him their thanks; for they said that by singing such portions of his tragedies as they recollected (the Grecian tragedy being a kind of opera), they had some obtained kind treatment from those to whom they had been sold, and others, as they wandered through the country, had procured food. This must surely have been more gratifying to the feelings of the poet than the loudest applause that could be given in the theatre.

CHAPTER IX.

Condition of the Athenians.

NOTHING could exceed the consternation caused at Athens by the intelligence of the loss of the fleet and army in Sicily. The Lacedæmonians and their other enemies were elate, thinking that the destruction of the Athenians was now inevitable. The allies, whom they had treated

with such insolence and tyranny, prepared to revolt; the Persians, who for many years had not interfered in the concerns of Greece, now resolved to aid in overthrowing the power of Athens; and Alcibiades, bent on revenge, did all in his power to hasten the ruin of his country.

Yet Athens did not fall. After a little time she was able to send fleets to sea superior to those of her enemies; she gradually reduced her subjects to their former state of obedience, and Alcibiades, who had gone to Asia to urge Tis-saphernes, the Persian satrap or governor, to aid the Lacedæmonians, finding that they had designs on his life, employed all his influence with the satrap in favour of his own country. After a variety of battles, negotiations, and other events which we have not space to record, Alcibiades was for his services appointed to be one of the Athenian commanders, and permitted to return to Athens, which he had not seen for six years.

Return of Alcibiades.

The return of Alcibiades was the most glorious event in his life. When it was known that he was approaching the port of the Piræus, the whole population of the city poured down to it

to see him land, as six years before they had done to see him embark on the fatal Sicilian expedition. Opinions were divided with respect to him ; some saying, that he was an excellent citizen, who had been driven from his country by the arts of bad men who were his enemies ; others, and with more truth, that he had been the cause of all the evils that had befallen the city, and would be the cause of more. When he entered the port he remained some time on the deck of his ship, for he still was doubtful of the reception he should meet with ; but when he saw a number of his friends and relations in the crowd he hesitated no longer, but landed and went up among them to the city. He defended himself before both the senate and the people against the charge of impiety, and no one ventured to make any reply. He was then appointed commander-in-chief of the Athenian forces, and he immediately gave a proof of his power. During the time of the Sicilian expedition, the Lacedæmonians had, by his own advice, established a garrison at a place named Deceleia in Attica, which proved a serious inconvenience to the Athenians. Among other annoyances which it gave them was that of preventing the annual processions from Athens to the town of Eleusis, for the celebration of the

solemn religious festival called the Mysteries, and the Athenians had been obliged to go thither by sea. But now Alcibiades declared that Athens should no longer be thus insulted; he directed that the solemn procession should, as heretofore, proceed along the Sacred Road, as it was named, and he led out his troops to protect it. The Lacedæmonians did not venture to give any opposition, and the procession went and returned in safety.

Lysander and Cyrus.

The power and glory of Alcibiades were, however, of brief duration. The Spartans, who had hitherto sent out very indifferent officers to the coast of Asia, had now given the command to Lysander, a man of considerable talent, and of far more address than was usually to be found at Sparta. Darius, the king of Persia, had at the same time sent his younger son Cyrus as governor of the whole coast of Asia. This prince, for reasons which will presently appear, was anxious to attach the Lacedæmonians to his interests; and when Lysander went to wait on him at Sardes, he assured him that it was his father's wish that he should give them effectual aid, for which purpose he had brought with him a large sum of

money ; and if that should not suffice, he would even coin the golden throne on which he sat. The great object of the Spartans, since the war had become a naval one, was to obtain money enough from the Persians to be able to give high wages to the seamen, whom they thus expected to induce to desert from the Athenians. Lysander therefore now tried to obtain the means from Cyrus, but the prince pleaded a treaty which had been made, limiting the sum. Lysander said no more ; but when after supper, Cyrus, as was the Persian custom, drank to him and bade him ask a gift, he craved that he would add something to the seamen's pay. Cyrus no longer refused ; all the arrears were paid up, a month's pay was given in advance, and the sailors, full of confidence, were prepared to engage the Athenians whenever they should appear.

Defeat of the Athenian Fleet.

In this state of affairs Alcibiades came out with the Athenian fleet. He left the greater part of it to watch that of Lysander at Ephesus, while he went himself in quest of one of the Athenian commanders, giving a strict charge to the person in command not to make any attempt on the

enemy during his absence ; but this officer, heedless of his orders, entered the harbour, by way of bravado, with some of his ships, and sailed by those of the enemy. Lysander launched a few and pursued him ; ships came to aid on both sides, and the action soon became general, and the Athenians were defeated with the loss of fifteen ships. Alcibiades on his return offered battle, but Lysander refused the challenge. When the Athenian people heard of the defeat, they threw the whole blame on Alcibiades, and deprived him of his command. He then retired to an estate which he possessed on the banks of the Hellespont, and there led a private life.

Callicrátidas.

Lysander's successor, named Callicrátidas, was a genuine Spartan of the good old kind. When Lysander was delivering up the fleet to him he told him that it was mistress of the sea. Callicratidas desired him, if such was the case, to sail with it from Ephesus to Miletus, keeping Samos, where the Athenian fleet was lying, to the right ; that is, between him and the coast of Asia. Lysander declined the test, thereby proving that he had been making an idle boast. In order to em-

barrass his successor, Lysander had sent all the money in his hands back to Cyrus, and Calli-
cratidas had to go to the court of that prince
to obtain what he required. He was told to
wait for two days, but his Spartan pride took
fire and he went away, declaring that, as soon as
he got home, he would do all in his power to
reconcile the Athenians and the Lacedæmonians,
and free the Greeks from the disgrace of flatter-
ing the Persians for money. When some time
after he took the town of Methymne in the isle of
Lesbos, he replied to those who urged him to sell
the inhabitants, according to the usual custom,
that no Greek should be made a slave while he
had the command, and he set them all at liberty.

Battle of Arginusæ.

The Athenians had now sent out a large fleet
under eight generals. They took a station at
some little islands named the Arginusæ; and
when Callicratidas heard that they were there,
he sailed, though his fleet was inferior in force,
to attack them. When the master of his ship
saw the great superiority of the Athenians, he
advised him to retreat; but he replied that Sparta
would hardly miss him if he were dead, and that

it would be disgraceful to fly. The battle lasted a long time; at length Callicratidas happened to fall overboard and was drowned, and the rout of his fleet soon became general. The Athenians then, as they had lost twenty-five of their ships, proposed to leave forty ships to try to pick up the crews of the sunken ships, and to sail with the remainder and raise the siege of Mytilene, which was hard pressed by the Lacedæmonians. But a violent storm came on, which forced them all to seek shelter at the Arginusæ, leaving the unhappy crews to their fate.

Nothing, it is plain, could be less culpable than the conduct of the Athenian generals; yet when six of them went home with the fleet, and gave the senate an account of the battle and the storm, they were cast into prison, and next day Therámenes (one of the very officers to whom they had given the charge of saving the crews) and some others accused them to the people of having left them to perish. In their defence they said, as was just, that it was from Therámenes and those to whom the charge had been given, if from any, that an account should be required, but that in reality no one was to blame, as the storm had come on, a thing that could easily be

proved. The people were moved by their arguments, but as it was now evening the assembly was adjourned.

There was a festival at Athens named the Apatúria, in which it was the custom for the members of a family to meet together. Theramenes and his party, taking advantage of this, engaged a number of people to come to the assembly clad in black, with their hair cut close, pretending to be the mourning relatives of those who had perished at the Arginusæ. They also procured a man to come forward and say that he had been on board of one of the sunken vessels, that he had saved himself on a meal-cask, and that the dying men had charged him to tell the people that the generals had left them to perish. The mob became furious ; all the efforts of the friends of justice in favour of the generals proved unavailing ; the voting by ballot proceeded, and the generals were condemned and executed.

Battle of Ægos-pótami.

There are persons who are weak or wicked enough to deny a Providence or moral government of the world, but the pages of history refute such impiety, and yield ample proofs of the chas-

tisement of national guilt. The present case furnishes an instance of this moral retribution ; for the ruin of Athens followed the murder of the generals.

The Lacedæmonians having given the command of their fleet a second time to Lysander, he proceeded to the Hellespont, whither he was followed by the Athenian fleet. Lysander took his position at Lámpsacus, on the Asiatic side ; the Athenians stationed themselves at a river named *Ægos-pótami*, or the Goat's-river, on the opposite coast. Every day they used to sail over and offer battle, which Lysander refused ; but when they retired he always sent some of his swiftest ships after them to watch their movements, and he kept his men on board till their return. Alcibiades, who was living in that neighbourhood, was able, from the top of his castle, to see what was going on on both sides of the strait, and he observed that, while the Athenians had to go two miles off to purchase provisions, Lysander's crews were supplied from the town in whose harbour they were lying, and were therefore always ready to get on board and put to sea. He therefore went to the Athenian generals and advised them to remove to the town of Sestos, but they re-

jected his advice with scorn, and he then left them to their fate.

On the fifth day Lysander directed those whom he sent after the Athenian fleet to raise a shield by way of signal, when they saw the crews scattered in quest of provisions. When the signal was given he sailed over with his whole fleet. Conon, one of the Athenian generals, tried to recall the crews to the ships, but they were too far off to return in time ; and seeing that all was lost, he got on board his own ship, and, with seven others which happened to have their crews on board, he made sail for the isle of Cyprus. The rest of the fleet and a part of their crews fell into the hands of Lysander, by whom the generals and their men, to the number of three thousand, were put to death in cold blood. He sailed to various places on the coast, and directed all the Athenians he found in them to proceed to Athens without delay ; for he wished to subdue that city by famine, and therefore sought to crowd it with people.

It was night when the ship which carried the fatal tidings to Athens entered the port of the Piræus. The lamentation that arose spread speedily up to the city. The people mourned

their friends and relatives, and they bewailed their own fate, expecting to suffer treatment similar to that which they had themselves given to the Melians and so many other people. They however did not abandon themselves to despair, and they made all the requisite preparations for an obstinate defence.

Surrender of Athens.

Lysander soon appeared before the port with a fleet of two hundred ships; and troops of the Lacedæmonians and their allies came from all parts and encamped at the Academy close to the city. When famine began to be felt, the Athenians sent to Agis, the Spartan king, offering to become the allies, or, properly speaking, the subjects of the Lacedæmonians; but they were required to pull down more than a mile of the long walls which connected the city with the port, and to this they were so adverse, that when a senator ventured to recommend it he was cast into prison; and a demagogue named Cléophon threatened to cut the throat of any one who should even speak of peace. When the famine had increased, Theramenes proposed to go to Lysander and learn what the Spartans

really intended to do with them. He went and stayed away three months, expecting probably that, as he secretly wished, hunger would force the people to surrender; but they still held out, for supplies were stolen in over the walls. He therefore returned, saying that he had been detained by Lysander, who now required them to send to Sparta. Himself and nine others were sent; the Spartans held a congress of the allies; the Thebans and Corinthians were urgent for the total destruction of Athens, but the Lacedæmonians said they never would consent to the ruin of a city which had merited so well of Greece. They offered peace on the condition of the Athenians throwing down the whole of the long walls and those of the Piræus, giving up all their ships but twelve, and becoming the allies of Sparta. These terms were gladly received by the starving people. Lysander entered the Piræus; all the minstrel-women in the camp and city were assembled, and the walls were pulled down to the sound of their music.

Tyranny of the Thirty.

The government at Athens was now placed by Lysander in the hands of thirty persons, among

whom was Theramenes. But the person of most influence was Crítias, a man of great talent and courage. By the influence of Lysander they obtained from the Spartans a garrison, which they placed in the citadel; and then, in reliance on its support, they began to oppress their fellow-citizens in a dreadful manner, robbing, banishing, and putting them to death. Not less, it is said, than fifteen hundred persons lost their lives in the space of about three months, on account of their wealth or their attachment to the ancient constitution of the state.

Theramenes at first shared in all the evil deeds of his colleagues; but when he saw them setting no limits to their bloody course, he began to remonstrate with them. Critias and his party then resolved on his destruction. Having given directions to a number of daring young men who were at their devotion to come to the senate-house with daggers concealed in their sleeves, they called the senate together. Critias then rose and accused Theramenes as a traitor to their cause, and demanded his execution. Seeing, however, that the eloquence of Theramenes was swaying the members in his favour, he went out and made the armed young men advance, and let themselves be

seen. He then addressed the senate, saying that it was his duty not to let them be deceived; that those who were standing there without would not suffer a traitor to escape, and therefore he in their name would sentence the accused to death. Theramenes sprang to the altar for protection, but the officers dragged him from it, while the senators sat mute with horror. He was led away to prison over the market, crying out against the tyranny of the Thirty, but no one ventured to stir in his defence. The mode of execution in Athens being to make those who were to die drink hemlock-juice, which is a strong poison, a cup of it was placed in his hand. He drank it off; and when he had finished his draught, he flung out what remained in the bottom of the cup, saying (in allusion to a sport of young men in Greece), "This to the handsome Critias!"

Thebes and other towns were now full of Athenian exiles. The Spartans issued a barbarous edict, ordering them to be surrendered to the Thirty, but none obeyed it. The Thebans, on the other hand, passed a decree, directing every house and town in Bœotia to be open to them, and fining any one who should not aid an exile, if arrested.

There was a man named Thrasybúlus among the exiles at Thebes, who was watching for an opportunity for delivering his country from the tyranny of the 'Thirty. In the middle of winter he set out with only seventy companions, and seized a strong place named Phyle, on the confines of Attica and Bœotia. The Thirty came with their troops and attacked them, but were repulsed; and when they were preparing to blockade the fort a heavy fall of snow came on, which forced them to return to the city. So many of the exiles repaired to Thrasybulus, that he soon had seven hundred men in his fortress. With these he set out one night, and assailing a camp which the Thirty had established, within two miles of it killed more than one hundred of those who were in it, and pursued them for nearly a mile. The number of his troops soon amounted to one thousand, and then he resolved to venture on bolder measures, and setting out one night he came and occupied the port of the Piræus. The Thirty collected their troops to attack them. In the engagement which ensued, Critias and seventy of his men were slain. Deprived of the daring Critias, the Thirty were unable to make head against their enemies in the city, and they wer

obliged to lay down their office, after having held it only four months. Those appointed, however, in their place, were as tyrannic as they had been, and they continued, the warfare with those at the Piræus.

The Thirty and their successors both sent to Sparta to inform the government there of what had occurred. Lysander caused one hundred talents in money to be sent to them, and himself to be appointed to the command of a land-force, his brother to that of a fleet, to go to their assistance. Those in the Piræus would thus probably have been reduced, were it not that Pausanias, one of the kings who was jealous of Lysander, took the command of the army of the Lacedæmonians and their allies, which was sent to Attica. He made every exertion to reconcile the contending parties, and at length effected an accommodation between them. The Thirty and their successors, and some others, were required to quit Athens, and any one that pleased might retire and live in security at Eleusis. An *amnesty*, or act of oblivion, was then made and sworn to, and this, the first act of the kind of which we read, was faithfully kept. The laws of the Thirty were abolished, and it was resolved to return, as far as

was possible, to the constitution of Solon. The name of Thrasybulus should ever be honoured as that of a good and patriotic citizen.

Death of Alcibiades.

It was during the period of the dominion of the Thirty that Alcibiades met with his death ; it occurred in the following manner :—

After the ruin of the Athenian power he was afraid to remain in Europe, and he passed over to Asia, with the intention of going to the court of Persia. The Thirty then sought to make Lysander believe, that, while he lived, the Spartan dominion would never be secure ; and king Agis, who had a private cause of hostility toward him, induced the Spartan government to send out orders to Lysander to destroy him if possible. Lysander applied to Pharnabázus, the Persian satrap of that part of Asia ; and, to gratify him, Pharnabazus sent a party of armed men to the village where Alcibiades was staying with his mistress, Timandra. The Persians, fearing to attack him, set fire to the house ; Alcibiades rushed through the flames with his sword in one hand and his cloak wrapped round his other arm, but he was slain by the missiles of the cowardly as-

sailants. There is another, and perhaps a more probable account of his death, according to which it was the brothers of a lady whom he had seduced, who, to be revenged on him for the insult offered to their family, set fire to his house and killed him.

CHAPTER X.

March of Cyrus.

WHILE Grece was at peace after the overthrow of the Thirty at Athens, a Grecian army fought a battle in the heart of the Persian empire, and effected a retreat, which were afterwards productive of the most important consequences, as they revealed the real weakness of the Persian power.

On the death of Darius, king of Persia, his second son Cyrus, who, as we have seen, had been appointed governor of the coast of Asia, resolved to dispute the throne with his elder brother Artaxerxes. Aware of the superiority of the Greek troops, he had, under various pretexts, contrived to have to the number of about thirteen thousand of them in his pay ; and when he had resolved on

disputing the throne with his brother, he summoned them to his standard, and put himself at the head of them and a large body of Asiatic troops, under the pretext of chastising the Pisidians, a mountain people who were in the habit of making incursions into his province. But Tissaphernes saw plainly, from the great number of his troops, that he must have some higher object in view, and he proceeded to Susa in all haste to put the king on his guard.

Just as Tissaphernes had suspected, Cyrus took no heed of the Pisidians, but led his army into Cilicia, and directed his march for the pass leading thence into Syria and to the river Euphrates. The Greeks, when they at length began to suspect his design, refused to go any further, alleging that they had not engaged to fight against the king. Clearchus, their commander, who was in Cyrus' secret, endeavoured to force them to go on, but he narrowly escaped being stoned to death. At length Cyrus, by pretending that it was not against the king, but against a satrap on the banks of the Euphrates, who was his private enemy, that he was marching, and by promising to increase their pay, induced them to remain in his service, though they had still a strong sus-

picion that it was against the king he was leading them.

The army passed unopposed through the narrow pass called the Cilician Gates, which might easily have been maintained against it, and entered Syria, through which it proceeded till it reached the Euphrates at the town of Thápsacus. Cyrus there summoned the commanders of the Greeks to his presence, and informed them that it was in reality against the king that he was marching, bidding them to tell their men, and try to induce them to proceed. The soldiers, when assembled for the purpose, affected to be very angry with their officers for having deceived them, and positively refused to stir without more money. Cyrus then promised a donation to each man when they should reach Babylon, and their full pay to them

ll their return to the coast. They then agreed to march, and the whole army waded across the Euphrates, which did not reach higher than their breasts, a circumstance that was regarded as miraculous, as the people of Thapsacus asserted that the river had never been known to be so low, or to be passable except in boats.

The march now lay along the left bank of the Euphrates in a southern direction, through a

level sandy plain without grass or trees, and only producing aromatic shrubs. Here the Greeks saw, for the first time in their lives, wild-asses, antelopes, and ostriches, all of which they amused themselves hunting; but they were not able to catch any of the ostriches, as they proved too fleet for their horses.

The march was continued for several days in the direction of Babylon, as the king and his army were reported to be in the neighbourhood of that city. When Cyrus deemed that he was approaching the station of the royal troops he held a review of his forces, whose number amounted to nearly thirteen thousand Greeks and one hundred thousand Asiatics, with twenty scythed chariots, or chariots with scythes fastened to their axle-trees. The royal forces were reported to amount to one million two hundred thousand men, with two hundred scythed chariots, beside a body-guard of six thousand horsemen; but a fourth part of this force was absent, and did not come up in time to share in the action.

As they advanced they came to a deep ditch full of water, extending from the river Tigris to the Euphrates, which the king had dug to impede their progress; but as a narrow pass of not

more than twenty feet, which had been left on the bank of the Euphrates, was unguarded, the army passed along it, and thus got beyond the ditch. On the third day, as Cyrus was going along seated in his chariot with only a few of his guards about him, and the soldiers were marching without any order, most of them having put their arms on the wagons and beasts of burden, a Persian officer, who was out in advance, came galloping back, and crying out in Greek and Persian, that the king was close at hand with his army in battle array. Cyrus sprang from his chariot and mounted his horse, calling to his men to arm and get into their ranks without delay. The army was soon in order of battle; the Greeks forming the right wing resting on the river Euphrates, Cyrus himself with a body of heavy-armed cavalry occupying the centre.

Battle of Cunaxa.

It was now mid-day, and there was as yet no sign of the enemy, but toward evening a cloud of white dust was seen at some distance in the plain; as it drew near it became of a darker hue, and presently the gleam of arms flashed through it, and the squadrons and companies of the ad-

vancing foes were visible. The royal left, composed of Persian cavalry and of Egyptian infantry, with the scythed chariots out before it, was commanded by Tissaphernes, and destined to act against the Greeks. Cyrus, accompanied by an interpreter, rode up to the Greeks and directed Clearchus to make all his efforts against the centre of the enemy, where the king himself was stationed, as if that was defeated the victory would be won. But the royal line extended so far, that its centre was out beyond the left wing of Cyrus' army; and Clearchus, moreover, was unwilling to move his troops from the river, lest they should be surrounded. He therefore merely replied that he would act for the best, and Cyrus then rode away.

When the adverse armies were within about half a mile of each other, the Greeks raised their war-cry and began to advance. They soon got into a run, shouting and clashing their spears against their shields, in order to frighten the horses of the enemy. Their plan succeeded; before an arrow was discharged on either side the Persian horsemen fled, and the chariots ran without drivers, some through their own line, some through that of the Greeks, who made way

for them to pass. When Cyrus saw the Greeks thus victorious he was filled with joy, and those who were about him saluted him as king. Perceiving then that his brother was moving his centre and right wing in order to surround him, and fearing lest he might thus get into the rear of the Greeks, and cut them to pieces, he advanced against him at the head of his body-guard of six hundred men. He speedily routed the six thousand royal guards, slaying their commander with his own hand. Most of his men being dispersed in pursuit of the routed foes, only a very few remained with him, when, spying the king, he cried out, "I see the man!" and rushed at him. He struck him with a dart in the breast and wounded him, but just at that very moment he himself received a wound under the eye, and he and all who were with him fell fighting gallantly. His head and right hand were then cut off, in accordance with the custom of the Persians.

The king then advanced, and took and plundered the camp of Cyrus. Ariæus, who commanded the left wing of Cyrus' army, fled, without making any opposition, back to the ground which the troops had occupied the preceding

night. There only now remained the Greeks, who were engaged in the pursuit of the troops of Tissaphernes; and when they learned that the royal troops were plundering the camp they returned and formed in order of battle, with the river in their rear. The Persian commanders drew up their troops and advanced against them, but when the Greeks raised their war-cry and charged, they did not venture to receive them, but fled with the utmost haste. The Greeks pursued them to an eminence, where the royal standard, a golden eagle on a shield, was discerned, but the cavalry which guarded it fled at their approach. It was now sunset, and the Greeks, halting at the foot of the hill, rested there for some time, wondering that they heard nothing of Cyrus, but supposing that he must be in pursuit of the enemy, or securing the victory. They then returned to their camp, but found it so completely pillaged that they had to pass the night without supper, though they had been fasting the whole of the day, as the sudden approach of the royal troops had prevented them from breakfasting. The battle thus concluded is named that of Cunaxa, from the place where it was fought.

Negotiations between the King and the Greeks.

Early in the morning they were preparing to set out in quest of Cyrus, when messengers came to them from Ariæus, informing them of the death of that prince, and telling them that he was about to set forth on his return to the coast, and would wait that day for them to join him if they were so inclined. Clearchus, in return, sent to inform Ariæus of the success of the Greeks, and to offer to place him on the throne of Persia. Meantime heralds came from the king, requiring them to lay down their arms and await the royal pleasure. To this demand they gave a positive refusal, but offered to enter the king's service. The reply of Ariæus then arrived, rejecting the proffered royalty, and urging them to join him without any further delay. Accordingly, when it grew dark they set out, and at midnight they reached the camp of Ariæus. Having entered into a solemn engagement of mutual fidelity with that chief, they joined his forces, and early in the morning they set out on their return, taking a different route from that by which they had come. In the evening, when they reached the villages in which they intended

to take up their quarters for the night, they found them already plundered and burnt by the royal troops, whom they ascertained to be close at hand. At sunrise the following morning envoys came from the king, proposing a truce. Clearchus directed the outposts to detain them for a little while, and in the meantime he drew up his troops in the most imposing form, placing all the best-armed and finest-looking men in the front. He then summoned the envoys to his presence, and told them that his troops were fasting, and must be supplied with food before anything could be concluded. They went away and soon returned, saying that, when the truce should have been made, they would lead them to where they would have abundance of food. The Greeks agreed to these terms, and they then were conducted to villages where they got plenty of corn and dates and palm-wine. They remained there for three days; at the end of which time Tissaphernes and four other Persian noblemen (one of whom was the king's brother-in-law) came to them, and Tissaphernes pretending great friendship, said that he had been their intercessor with the king, by whose orders he was come to ask them the cause of their having borne arms

against him. Clearchus told him that they had been at first deceived by Cyrus, and that afterwards honour had forbidden them to abandon him, but that they had no animosity to the king, and if unmolested would go peacefully home to their own country. The Persians then retired; and on the third day they came back, when Tissaphernes said, that he had had much difficulty in obtaining leave for them to depart, but that he had finally succeeded, and would conduct them to the coast, supplying them with food on the way, on their pledging themselves not to injure the country. Both parties then took the requisite oaths, and Tissaphernes returned to the king to make preparations for his departure.

Seizure and Death of the Generals.

After a delay of twenty days Tissaphernes came, and the united forces of himself and Arisæus set out with the Greeks on their return to the coast. During that time the Greeks had observed that matters had been accommodated between Arisæus and the king, and they had proposed to Clearchus to set out by themselves; but on his representing the impracticability of such a course, they gave it up; they however used the

precaution of encamping every night apart from the Persians. The way lay through a country full of canals and water-courses, and instead of being directed toward the Euphrates, it led to the Tigris; for the real object of the king and Tissaphernes was to draw them into the heart of the Persian empire, and never to let them return to Greece.

When the Greeks had passed the Tigris they advanced into Media, where Tissaphernes gave them permission to plunder some villages belonging to the queen-mother, to whom he was hostile, on account of her partiality for her younger son Cyrus. They then crossed a river named the Zab, and halted for three days. As the ill-feeling between them and the Persians seemed now likely to break out into open hostility, Clearchus, in the hope of preventing it, sent to demand an interview with Tissaphernes. The satrap readily consented; and when they met, Clearchus renewed the offer of entering the royal service with his troops; and Tissaphernes professing the utmost rectitude of purpose, invited him and all his principal officers to a meeting, at which he would give a satisfactory explanation of all the suspicious circumstances; and he detained Clearchus with him

for the night, inviting him to his own table. When Clearchus returned to his troops, he called them together and told them all that had occurred; and it appeared that Tissaphernes had won his confidence completely, for he was extremely urgent with them to let all the officers accompany him on his return. But the men did not confide so implicitly in the fair words of the satrap as he did, and they were unwilling to leave themselves without officers. He could only therefore prevail with them so far, as that the five generals, with twenty captains and about two hundred soldiers, should go to the Persian camp.

As soon as they came to the quarters of Tissaphernes the generals were called in, the officers and men were left standing at the doors; and soon after, on a given signal, the generals were seized, and those without were fallen on and slaughtered. At the same time some cavalry were sent to scour the plain between the two camps, and to kill all the Greeks they might meet. The Greeks, who viewed this from their camp, knew not what to make of it, till one of those who had gone with the generals came holding in his bowels with his hand, where he had been wounded, and told all that had occurred.


They then grasped their arms, expecting to be attacked. Presently Ariæus came with a party of three hundred horse, and demanding an audience, told them that Clearchus having been convicted of treachery on the evidence of two of the other generals, had been put to death, and that his accusers were in high favour; as for them, the king required them to deliver up their arms, which of right were his, as having belonged to his servant Cyrus. The Greeks bitterly reproached Ariæus with his treachery and bad faith, and required that the generals who had convicted Clearchus should be sent back to them. The Persians then departed. As for the five generals, they were sent to the king, and their heads were struck off by his order.

Retreat of the Greeks.

The Greeks now began to ponder on their desperate condition. They were in the heart of the king's dominions, more than one thousand miles from home; betrayed and deserted by the Persian troops of Cyrus, surrounded by foes, without any cavalry; turn which way they would, they would have to force a way through hostile tribes and nations, and to pass deep and rapid

rivers. So dismal did the prospect appear, that few of them tasted food till evening; they scarcely even thought of kindling fires or standing to their arms, and hardly one of them closed an eye that night.

There was in the army a man named Xénophon, an Athenian by birth, and a friend and pupil of the great philosopher Sócrates. He had no command, for he had merely come as a volunteer with Próxenus, one of the generals, but his character had given him influence with the troops. Having had a dream that night which encouraged him, he called together the officers of Proxenus' troops to consult, and gave it as his opinion, that they should by no means surrender their arms, but fight their way home if needful. They approved of what he said, and then, having summoned the principal officers of the other troops, submitted the matter to their approbation. They also approved, and on the spot they selected five persons (one of whom was Xenophon) to take the place of the five generals. When it was day, the new generals called the troops together, and each addressed them, exhorting them to perseverance and energy, and proving that in that case they must be victorious over all the obstacles



they should have to encounter. The soldiers gave a ready assent to all that was proposed. The chief command was given to a general named Cheirisophus, as being a Lacedæmonian ; and Xenophon, and another named Timasion, as being the youngest, took charge of the rear-guard. The soldiers then, by the advice of Xenophon, burned their tents and wagons, and everything else that might impede the rapidity of their march. When they were taking their breakfast, Mithridates, one of Cyrus' officers, came to them, and pretending great friendship, asked them what they intended to do, and when informed, said that it would be impossible without the king's consent. They soon saw that he had been sent by Tissaphernes ; and as he had induced one of the officers to desert with about twenty men, they made a resolution to receive no embassies while they were on hostile ground. When they had breakfasted they set forward, and before they had gone far, Mithridates returned with a body of horse and light troops, and when they would not receive him as a friend, he assailed their rear-guard, and kept annoying them the whole day ; the Greeks, for want of similar troops, not being able to drive him off.

When they halted in the evening, the other officers threw some blame on Xenophon for what had occurred, but he showed clearly that it arose from their being unprovided with horse and light troops, and it was resolved to get as many as they could without delay. About fifty men were mounted on the horses of the officers and others, and all who could use the sling and bow were furnished with these arms; so that when, on their next day's march, Mithridates came to attack them, confident of success, his men were driven off with loss.

- That day the Greeks reached the ruins of a large city on the Tigris, respecting which the tradition was, that when in the time of the great Cyrus it had been besieged by the Persians, who were contending with the Medes for the supreme dominion, it could not have been taken, were it not that a dense cloud covered the sun and obstructed his light and heat, till all the people in it died. In the next march they came to a similar town, which was said to have been taken at the same time, by the Deity's miraculously depriving the inhabitants of their reason.

Tissaphernes now came in view with a large army, and for several days he followed the Greeks,

harassing them, but not venturing to come to a general engagement. Every night the Greeks quartered themselves in the villages, where they found abundance of provisions ; and Tissaphernes, unable to prevent them, at length began to burn the villages to which they were likely to come. The Greeks, in revenge, made one day a retrograde march, and coming to villages where they were not expected, plundered and burned them.

Retreat through Carduchia.

They were now on the verge of the mountainous region inhabited by the fierce and independent people then named the Carduchians, but called at the present day the Koords. There were only two ways by which they could reach Greece, the one by forcing a passage through the Carduchian mountains, the other by recrossing the Tigris, and making for the Euphrates. But there were no bridges over the Tigris in these parts, and no boats on it, and the stream was too wide and deep to be forded. It was therefore resolved to attempt the passage of the mountains ; and in order that the Carduchians might not have time to secure them, the army set out in the night, and reaching the mountains by daybreak, gained pos-

session of the heights, whence they descended and took the villages in the valleys, the Carduchians flying to the mountains with their wives and children. They tried to conciliate the people, but to no purpose, for they hung upon their line of march, and did them all the mischief in their power. At length the Greeks came to a place where the road led up the side of and over a mountain, of which the Carduchians had occupied the summit in great force. In the late attack on the rear-guard, Xenophon had made two prisoners, and these men were now examined, to see if they could tell of any other way over the mountains. One of them, proving sullen and obstinate, was put to death in the presence of his companion, who then said that the reason of his silence had been his having a daughter married in that country, but that he himself knew an easy road by which he would conduct them, if they previously took care to secure the summit of a mountain over which it led. A party of volunteers then set forth in the evening to occupy the summit, taking the guide with them bound with cords, to prevent his escape; and Xenophon advanced with a part of the troops to where the enemies were posted, in order to engage their at-

tention. Those who had set forward surprised a post of the enemies, and in the morning the whole army advanced; and after driving the Carduchians from various positions which they had occupied, descended the mountain, and took up their quarters in the villages at its foot. As they had lost some men whom they had left to maintain an eminence, they obtained their bodies for burial, on the condition of giving up the guide and not burning the villages.

The following day they advanced, still harassed by the Carduchians, who seized the heights and narrow passes, and galled them with their arrows. In the evening they reached the villages over the plain, through which flowed the river that divided Carduchia from Armenia. Seven days had been spent in the march through Carduchia, and every day had been one of hard fighting, compared with which the obstruction given them by the king and Tissaphernes had been as nothing.

Entrance into Armenia.

The opposite bank of the river was occupied by two Persian satraps with a powerful force of horse and foot. When the Greeks attempted to pass the river they found it to be above their

shoulders, with a bottom composed of large and slippery stones, and so rapid that they were in danger of being carried away. They therefore gave up the attempt, and encamped for the night on the bank of the stream. Meantime they beheld the Carduchians assemble in great numbers on the hills behind them, and thus, with an enemy in front and rear, and an almost impassable river before them, their situation seemed more perilous than ever, and they were nearly reduced to despair. In the morning, however, when Xenophon was eating his breakfast, two young men came to him, and told him that, as they were collecting brushwood for firing, about half a mile up the river, they saw on the other side an old man and woman and some girls hiding what seemed to them to be bags of clothes, in a cavern of the rocks on the banks of the river. They had then resolved to venture over and try to get the clothes, and had stripped themselves, and taking only their daggers in their hands, prepared to swim across; but when they entered the river they found that it was not above their hips, and they passed over and returned in safety. Xenophon led them to Cheirisophus; and it was resolved to attempt the passage at the place which

they described ; and Cheirisophus, with one half of the army, set out for it under their guidance ; the beasts of burden then followed, and Xenophon brought up the rear with the remainder of the army. The enemy's horse meantime moved up the opposite bank of the river.

When Cheirisophus came to the place where they were to cross, he entered the water at the head of his troops, the men and women (of whom they had a good number with them) shouting as loud as they could. The enemies kept shooting arrows and flinging stones, but from too great a distance to do mischief ; and when they saw Xenophon going back to where the road crossed the river, as if with the intention of passing in that place, fearing to be cut off from their main army, they returned thither with all speed, and Cheirisophus got his troops over without any further impediment. Xenophon then seeing that the Carduchians were coming down with the intention of falling on the rear-guard, made haste to follow Cheirisophus, who had now driven off the enemy and occupied the ground which they had held. By this time the Carduchians had reached the banks of the river, but Xenophon, by skilful management, got his men over in safety, and they

bid a long farewell to the mountains of Carduchia.

March through Armenia.

As on account of the predatory habits of the Carduchians there were no Armenian villages near the river, the Greeks had to march some way before they came to one. It proved to be large and well-supplied with provisions. Marching thence they crossed the springs of the Tigris, and came to Western Armenia, of which the satrap, whose name was Teribázus, was alone privileged, when he was at court, to help the king to mount his horse. This satrap made a treaty with the Greeks, engaging to do them no injury, and to supply them with provisions, on condition of their not burning the houses. They then proceeded, Teribazus and his troops keeping at a distance of more than a mile from their line of march. One night, when they had encamped near some villages, there came on a heavy fall of snow, and in the morning, as no enemy was in view, and the snow seemed to promise them security, they resolved to take up their quarters in the villages. But while they were there, some of the stragglers came up and reported that they had

seen an army, and a great many fires burning in the night. It was not then judged safe to stay in the village, and the troops were assembled and made to remain in the open air. But in the night so much snow fell, that men and beasts were covered with it as they lay; for we may observe that, in the whole of this retreat, as the Greeks had no tents, they bivouacked, as it is now termed, or lay on the ground in the open air every night, unless when they happened to stop in villages. They awoke stiffened with the cold, and kindled fires, at which they anointed themselves. They then returned to the villages, and sent an officer, on whom they could rely, with some men, to where the fires were said to have been seen. He found no fires, but he made a man prisoner who said that he belonged to the army of Teribazus, and that it was that satrap's intention to fall on them in the narrow passes of a mountain over which their only road lay. It was then resolved that, without a moment's delay, a part of the army should set forward and occupy the mountain. These troops came so suddenly on the enemies, that they fled without making any resistance, and Teribazus' own tent, with his furniture, plate, and attendants, fell into the hands of the victors. The

rest of the army soon joined, and they set forward and passed the height where they were to have been attacked. They then advanced and crossed the Euphrates, not far from its head, the water being only up to their waists. As they proceeded they were greatly impeded by the depth of the snow, and they suffered severely from a keen north wind. They were obliged to pass the night in the open air on the snow, but they procured materials for kindling fires. In the morning they pursued their journey along the snow; many of the men fainted from hunger, but Xenophon took care to have them relieved and brought on. Toward dark Cheirisophus and his men came to a village, and found the women and maidens of it out getting water. To their inquiry of who they were, he replied, through the interpreter, that they were on their way from the king to the satrap of that country. The women then said that the satrap was not there, but that he was two or three miles off. Cheirisophus, and as many of his men as there was room for in the village, went in with the women and passed the night there; the rest of them had to bivouack outside, without either food or fire, and some of them died of the cold. Many, who were blinded by the glare of the

snow, or whose limbs had been frost-bitten, had been unable to proceed ; and Xenophon had great difficulty to get them moved from the places where they were lying. The enemies, who were at hand, also gave them a great deal of trouble by desultory attacks, but they were driven away.

In the morning Cheirisophus sent out to inquire after the rear-guard. They joyfully committed the disabled men to those whom he sent, and the whole army soon reached the village where he lay. It was then resolved to quarter the troops for some time in the surrounding villages.

Xenophon gives us a particular account of the village which fell to his own lot. The houses, he says, were underground ; the entrance was like the mouth of a well, and the men went down by ladders, but there were sloping passages made for the cattle. Within there were goats, sheep, oxen, fowls, and their young, with plenty of fodder. There were also wheat, barley, beans, peas, etc., and beer (which he calls barley-wine) in vessels, with different-sized reeds by them for the use of those who required to drink. The beer, he adds, was so strong, that it required to have water mixed with it. Xenophon invited the

headman of the village to his own table, and assured him that neither himself nor his family should sustain any injury, and that he should be well-rewarded for any services he should render the army. The headman, in return, showed where he had buried his wine.

The army remained an entire week feasting and enjoying themselves in these villages, and Xenophon says that, when any one wished to take beer with another, he led him to the vessel and made him stoop down and drink like an ox. As there were horses collected for tribute to the king in these villages, the officers remounted themselves, and the headman showed them how to fasten bags to the feet of their horses and beasts of burden, to prevent them from sinking in the snow. The army then set forward with the headman for a guide; his son, a lad, being taken as a hostage for his fidelity. During three days they came to no villages, and Cheirisophus, on inquiring the reason of the guide, and being told that there were no villages in those parts, grew angry and struck him. That night the guide, heedless of his son, ran away, and was never seen more. The man who had the boy in charge

kept him with him, and brought him to Greece. This affair caused a difference between Cheiriso-phus and Xenophon, the only one that occurred during the whole retreat.

March to the sea-coast.

They now crossed the river Phasis, and proceeded for several days through the territories of the Chalybians, and other barbarous tribes. The difficulties and impediments were of the same nature as those they had encountered in the preceding part of the journey. At length they reached a mountain, whence they had been assured they would have a view of the sea. When the advance-guard arrived at the summit and beheld the sea, so long the object of their wishes, stretching before them, they raised a loud cry of joy. Xenophon, who was as usual in the rear, when he heard it, thought that they must be attacked by the enemy, and hastened to their aid. As troop after troop attained the summit, the shouting increased. At length the cry of "The sea! the sea!" was distinctly heard. All then pressed on eagerly to the summit, and when they had reached it and gazed on the distant water, they

embraced one another and their officers; and then, collecting stones, piled a mound to commemorate the happy event.

A few days' march brought them to Trébizonde, a Grecian colony on the Black Sea, whence they proceeded along the coast to the Hellespont. A year and three months had elapsed since they had set out with Cyrus, and during that time they had marched upwards of four thousand miles. This famous retreat is known by the name of the Retreat of the Ten Thousand, for desertion and other causes had reduced the Greeks to that number.

CHAPTER XI.

Consequences of the Retreat.

THE retreat of the Ten Thousand inspired the Greeks with so much contempt for the Persian power, that soon after Agesiláus, one of the Spartan kings, led an army into Asia with the intention of overturning the Persian empire; and he might have succeeded, had not their own insolence and the Persian gold caused the Thebans,

Athenians and others, to take arms against the Lacedæmonians, who were thus obliged to recall Agesilaüs, with his army, to their defence. By the jealousy and ill-feeling which prevailed among the Greeks, king Artaxerxes obtained so much influence, that he was able to dictate to them the terms of a peace, by which all the Grecian cities on the coast of Asia were acknowledged to be subject to the Persian monarchy.

Seizure of the Cadmeia at Thebes.

Not long after the conclusion of this peace, as the Lacedæmonians were sending an army through Boeotia, it halted at the city of Thebes. The two Pólemarchs, or chief magistrates of that town, being of different parties, the one named Leontiades, paid great court to the Spartan commander, while the other took no notice of him. The former then proposed to him to seize the Cadmeia, as the citadel was named, in which case Thebes would be entirely at the mercy of Sparta. The Spartan gave a ready consent; and as there was a festival at that time, for the celebration of which the Cadmeia was given up to the women, and the senate met in a portico at the market, the polemarch led the Spartans in

during the heat of the day, when the streets were deserted, and they took possession of the citadel without opposition. Leontiades then deposed his colleague and made him a prisoner, and he went himself to Sparta, to explain matters to the government there. He found them very angry, or at least pretending to be so, with the commander, for having acted without orders. But Agesilaüs said that the law justified a commander in doing so, if it was for the advantage of his country; and it was easy to satisfy the Spartans that it was for their advantage to hold the Theban citadel. To save appearances, however, the commander was fined, but the citadel was kept, and a commandant sent to take charge of it.

Recovery of the Cadmeia.

This was no doubt a most vile and disgraceful piece of treachery and bad faith on the part of the Lacedæmonians; and it is grateful to observe that they reaped bitter fruits from it, for it led to the total overthrow of their dominion. They had not, in fact, held the Cadmeia more than three or four years, when it was recovered by a few Theban exiles in the following manner:—

Phyllidas, the secretary to Archias, one of the

new polemarchs, having occasion to go to Athens, where most of the Theban exiles were living, when conversing with them, made no secret of his dislike to the present state of things at home, and he readily entered into their projects for a revolution. He then returned to Thebes; and at the appointed time the exiles, to the number of seven or twelve (for authorities differ), left Athens in the night, and entered the Theban territory disguised as hunters. They kept themselves concealed during the day, and in the evening they entered the town along with those who were returning from their daily labours in the fields. No notice was taken of them, and they proceeded to the house of a man named Charon, where they remained that night and the following day.

The time for the polemarchs' going out of office being at hand, Phyllidas took this occasion for giving them an entertainment, at which he had promised them the company of some of the handsomest ladies in Thebes. As they were at supper, a messenger came from Athens, bearing letters to Archias, one of the polemarchs, which contained a full account of the plot. The messenger urged him to read them at once, as they contained matters of great importance, but he replied, "Busi-

ness tomorrow," and put them under the pillow on which he was reclining. When they had drunk plentifully they became urgent with Phyllidas to keep his promise with respect to the ladies. He then went out and brought three of the conspirators attired as ladies, and three as their maids, into an inner room, and coming back, told Archias that the ladies were arrived, but would not come in in presence of the attendants. The servants were then ordered away, and Phyllidas gave them wine to take with them. He then led in the supposed ladies, one of whom sat down by each of the party, and at a given signal, which was that of raising their veils, they drew their daggers and killed the two polemarchs.

Phyllidas then taking with him three of the conspirators, went to the house of Leontiades, and on his sending to say that he was come with a message from the polemarchs, he was admitted into the room where he was sitting after supper, with his wife spinning at his side. They slew him, and with threats imposed silence on his wife, and then went away, ordering the door to be closed, and vowing to return and put all in the house to death if it should be opened. They proceeded to the prison, where the keeper opened

the door when he heard the voice of Phyllidas, saying that he was come with a prisoner. They slew him and released the prisoners. Proclamation was then made for the citizens to come forth as the tyrants were dead, but they feared to leave their houses in the night. At dawn, however, they all appeared in arms. Some horsemen were then sent off to inform their friends in Attica of their success, and a body of Athenians coming to their aid, siege was laid to the citadel. The Spartan commandant offered to surrender if a free passage were given to the garrison. This condition was accepted, and he marched out, but he was put to death for his cowardice when he reached Sparta. The Theban patriots sullied the glory of their exploit by dragging out and putting to death such of the opposite party as had taken refuge on the citadel; the Athenians, who were in general humane, saved as many of them as they were able to conceal from their enemies.

Battle of Leuctra.

The recovery of the Cadmeia gave occasion to a war between the Lacedæmonians and the Thebans, who were aided by the Athenians, and who had the advantage of possessing two very able

generals, named Pelópidas and Epaminondas, of whom the former had been a chief agent in the late revolution, the latter, who was given to the study of philosophy, shone equally as a statesman and as a general. After the war had lasted some time, the Athenians, who found that they were suffering by it, tried to bring about a peace; but as the Spartans refused to recognise the supremacy of the Thebans over the whole of Bœotia, the latter declined to be included in the treaty.

Cleómbrotus, one of the Spartan kings, who was at that time with an army in Phocis, sent home for instructions, and he was desired to lead his forces against the Thebans if they did not leave the Bœotian towns independent. As they showed no intention of doing so, he entered Bœotia, and encamped at a place named Leuctra. The Theban army, led by seven generals, of whom Epaminondas was the chief, came and took its station on an opposite eminence. The Theban generals, though their troops were inferior in number, resolved to give battle; and the aid of superstition was resorted to to raise the courage of the men. An ancient prophecy was quoted, which declared that the Spartans would one time be defeated at the tomb of the maidens, who slew

themselves in former days when they had been violated by some Spartan ambassadors ; and their tomb happened to be on this very spot. News also came from Thebes, that the doors of all the temples there had opened of themselves, a circumstance that announced a victory ; and that the sacred arms had vanished from the temple of Hercules, as if the god himself had gone forth to battle.

It was the custom of the Greeks to draw up their troops in what was called a *phalanx* ; that is, a close firm body, usually twelve men deep. This was the array of the Lacedæmonians on the present occasion, while the Theban phalanx was not less than fifty men deep, it being their mode to give their force that great depth, and then to direct it against the principal part of the enemy's line. On this occasion the Thebans made their attack on the Spartan right wing, which was composed of Lacedæmonians, and commanded by the king in person. Cleombrotus received a mortal wound, but the Thebans, great as was their strength, were driven back. They, however, renewed the attack, and finally succeeded in defeating it with considerable loss. The Spartan left wing, which was composed of the allies, then re-

tired, but not without loss, and took up a position behind a ditch in front of their camp. The Spartan commanders, fearing to renew the engagement, sent a herald to demand the bodies of the slain; thus, according to the Grecian law of war, confessing that they had been defeated. The Thebans then restored the bodies, and raised a trophy in testimony of their victory.

Such was the battle of Leuctra, the first in which a Spartan army ever sustained a total defeat. But the loss of life in it was nothing in comparison with its moral effect. It broke the spell which so long had bound all Greece, and proved that the Spartan troops were not invincible; it in effect broke the Spartan power for ever.

The news of this great defeat arrived at Sparta while the people were engaged in celebrating one of their national festivals. The magistrates did not stop the festival; they merely communicated the names of the slain to their relations, and directed the women to bear the calamity in silence. Next day the relations of those who had fallen in battle appeared in public with joy in their looks, while those of the survivors were quite melancholy and rejected. Troops were sent

to aid the army at Leuctra, and preparations were made for carrying on the war with vigour.

Invasion of Laconia.

In the year after the battle of Leuctra, an army, composed of the Thebans and their allies, and commanded by Epaminondas, entered the Peloponnese, and, being joined there by the Arcadians and others, invaded Laconia, in which an enemy had not been seen since the time of the Dorian conquest. They marched along the bank of the river Eurótas, wasting and burning the country, and then crossing that river, advanced against the city of Sparta; but though it was not walled, they did not venture an attack, and they marched down to the sea-coast, burning such towns as they took. They then entered Messenia, where Epaminondas called on the people to rise and resume their independence, and invited the Messenians, who were in Italy and elsewhere, to return to their country. He assisted them to build a town at the foot of Ithome, and left a Theban garrison in it for their defence. The Lacedæmonians thus, after a possession of three hundred years, lost Messenia for ever, and, instead of subjects, got bitter and per-

severing enemies,—a just reward for the iniquity of the original conquest !

Battle of Mantinea.

Seven years after, Epaminondas again led an army into the Peloponnese, and encamped in Arcadia. The Spartans under king Agesilaüs, being on their way to engage him, he thought that, by a sudden march, he might be able to take the town of Sparta, which had been left without defenders. Accordingly, one evening after supper he set out for it at the head of his troops, and might have succeeded, had not a deserter brought intelligence to Agesilaüs, who instantly returned with a part of his army ; and Epaminondas, finding his plan baffled, marched back with all speed to Arcadia, in the hope of there surprising the people of Mantinea, while engaged in getting in their harvest. Just as he expected, he found them in the midst of their country-work ; but his cavalry was defeated by a body of Athenian cavalry, who just arrived at that time, being on their way to join the Lacedæmonians, with whom the Athenian people were now in alliance.

Foiled in all his projects, the Theban general

was now in great perplexity. Nothing but a victory, he saw, could relieve him, and if he fell, it would be with glory. He therefore ordered his troops to prepare for battle, and instantly every eye grew bright, every heart beat high, shields were cleansed, helmets polished, swords and spears whetted. When his troops were drawn out, instead of leading them direct to the enemy, who was at Mantinea, he led them toward the mountains which form the western side of the plain in which that city stands, and made as if he was going to encamp. The enemy was deceived, as he expected, and thinking he had given up all thoughts of fighting that day, grew negligent and careless. Suddenly then forming his left wing of great depth, in the usual Theban manner, he bore down on the enemy's right wing, where the Lacedæmonians were posted. His tactics proved completely successful ; the enemy, thus taken by surprise, was quite in confusion ; the Lacedæmonians, after an obstinate resistance, gave way ; but in the midst of his victory Epaminondas fell, pierced by a spear in the breast. He was conveyed away, and when he came to himself his first inquiry was after his shield ; being assured that it was safe, he expressed his satisfaction, and, on the extraction

of the spear, he breathed his last, rejoicing in the victory he had gained for his country.

Pelopidas and Alexander of Pheræ.

The greatness of Thebes was said to have been buried in the grave of Epaminondas. She had already lost her other great man, Pelopidas. Some time before, the Thessalians, being oppressed by a tyrant named Alexander of Pheræ, had sent to Thebes, imploring aid against him. Pelopidas went to Thessaly; but acting imprudently, he fell into the hands of the tyrant, whom, however, fear of the Theban power soon induced to set him at liberty. The Thessalians again sent, praying for aid, and Pelopidas, anxious for revenge, set out with a small force, and being joined by some of the Thessalians, gave battle to the more numerous army of the tyrant. In the action Pelopidas fell, but victory remained with his troops, and Alexander was obliged to sue for peace.

Alexander met with a violent death, the usual fate of tyrants. His own wife was the person who plotted against him; her agents were her two brothers. She told them that the tyrant had designs against them, and that their only safety

was in his death. She then concealed them during the day in a place near her chamber. At night Alexander, after drinking deeply, came there as usual to sleep. When he fell asleep she took away his sword, and then went to call her brothers. They hesitated ; but she threatened to awake the tyrant and accuse them to him ; they then went in, and she stood at the door, holding the bolt, till the deed was done. The assassins were applauded, but they only removed the tyrant, for they continued the tyranny, and became as oppressive as Alexander had been.

Last days of Agesilaüs.

King Agesilaüs also died in the year after the battle of Mantinea. A man named Tachos had rebelled in Egypt against the Persian government, and he sent for aid to the Lacedæmonians, who readily granted it. Agesilaüs, though upwards of eighty years of age, took the command of the troops that were sent, and on his arrival Tachos gave him the command of all the Greeks in his service. Tachos marched into Syria ; but during the campaign his own nephew rebelled against him, and was supported by the Egyptians. He tried to induce Agesilaüs and Cha-

brias, an Athenian who commanded Tachos' fleet, to join him; Chabrias refused at once, but Agesilaüs, according to his usual maxim of only considering the interests of his country, sent home for instructions, and being told to act as he judged best, united his forces to those of the rebel, whom he enabled to gain a victory over the troops sent against him. He was largely rewarded, and he then set out on his return to Sparta, being resolved to devote the remainder of his life, and the wealth he had acquired, to the effecting of the reduction of Messenia; but he fell sick at sea, and the vessel having put into a port on the coast of Africa, he there breathed his last. It was the custom of the Spartans, whenever one of their kings happened to die out of the country, to put his body in honey to preserve it, and thus to bring it home for interment. No honey being to be had in the place where Agesilaüs died, wax was employed as a substitute, and his body was enclosed in wax, and thus brought home, to be deposited in the tomb of his ancestors.

CHAPTER XII.

Philip of Macedonia.

THE wars of the Greeks had hitherto been among themselves, or against the king of Persia. A new enemy now appeared,—Philip, the king of Macedonia, the country lying to the north of Greece; and this able prince, by his skill as a general and a statesman, and by a judicious employment of his money in purchasing over to his side the leading orators in Athens and the other cities, succeeded in making himself, as it were, the sovereign of Greece. His chief opponents were the Athenians, who were roused, though with great difficulty, to exertion by the eloquence of their powerful and patriotic orator, Demóstheneſ, whose speeches still remain, and will always be read with delight and improvement by the lovers of liberty and national independence. The wars and negotiations, however, between Philip and the Athenians, are not of a nature to be adapted to our present narrative; we will therefore only touch on a few points.

The Sacred War.

The occasion of Philip's first interference in the affairs of Greece was what termed the Sacred War. It will be recollected, that when the Cirrheans were conquered in the time of Solon, their lands were condemned to lie waste and uncultivated. The Phocians, taking no heed of this sentence, had tilled the devoted lands, and the Thebans, who hated them, had employed their influence with the Amphictyons, and caused a heavy fine to be imposed on them; and when this fine was not paid, all Phocis was declared to be forfeit to the god of Delphi, and all the Greeks were required to aid in carrying the decree into effect. Philomélus, a leading man among the Phocians, then advised his countrymen not to submit patiently to be robbed of their lands and their liberty, but to take arms at once, and to seize the town and temple of Delphi. They agreed to his proposal, and made him their general, and he took possession of the sacred town. As he expected that a declaration of the god in his favour might prove of advantage to his cause, he insisted on the priestess' ascending her sacred

seat and giving him a reponse. At first she refused ; but when he threatened her, she cried out that he might do whatever he pleased ; and he took this as an answer of the god, and caused it to be written out and hung up in public. The Athenians and Spartans became the allies of the Phocians, while the Thebans and others took up arms against them, in the cause, as they pretended, of the god.

In an action which ensued between the advance-guards of the two armies, that of the Phocians, which was inferior in number, was defeated, and Philomélus, after receiving a great number of wounds, made his escape to the summit of a steep rock, where, seeing further escape hopeless, he flung himself down and perished. He was succeeded in his office of general by his brother, Onomarchus, who seized the treasures which had been accumulated for so many years in the temple of Delphi, and employed the iron and brass in the manufacture of arms, and the gold and silver in the pay of his troops. The tyrants of Thessaly, as Philip had come to the aid of their subjects against them, sent to invite Onomarchus to their assistance. He readily came, and was at

first victorious against the Macedonians, but he was finally defeated with great loss, and he was himself among the slain.

The chief command of the Phocian army finally came to Phalæcus, the nephew of the two first generals. He pressed the Thebans so hard, that they were obliged to call Philip to their aid, and the Macedonians now passed Thermopylæ for the first time. Phalæcus proved treacherous to his country; he made terms for himself and his mercenary troops, and left the unhappy Phocians to their fate. They surrendered unconditionally. Some were for putting all the grown males to death, but Philip moderated the zeal of his allies, and the lives of the Phocians were spared; but all their towns were destroyed, and they were made to dwell in villages of not more than fifty houses each; they were ordered to pay sixty talents a-year to the temple, till all the treasures they had taken from it should have been replaced; till which time also they were to possess neither horses nor armour. Thus ended the Sacred War.

Battle of Chæroneia

The power of the able king of Macedonia went

on increasing every day. At length an occasion offered, which enabled him to carry into effect the designs he had long meditated against Greece. This occasion was furnished by the occupation of the Cirrhæan lands by the Locrians, to punish which sacrilege he was again called on by the Amphietyons. He put himself at the head of his army, speedily reduced the Locrians, and then seized the town of Elateia, which commanded the passage from Phocis into Bœotia.

Though the Athenians were expecting a war with Philip, they were astounded when they heard of the seizure of Elateia. They immediately sent Demosthenes and others to Thebes and elsewhere; and so ably did their envoys exert themselves, that in the space of six weeks a combined army of from forty to fifty thousand men was assembled in Bœotia to oppose that of Philip, which did not much exceed thirty thousand men. But the Greeks were mere militia, and they had no good generals, whilst the Macedonians were all veterans, and commanded by the ablest generals of the time.

The battle was fought near the town of Chæroneia in Bœotia. At daybreak the troops on both sides were drawn out; the Athenians formed

one wing, the Thebans the other, in the confederate army. All fought bravely, but victory, as it almost always is, was on the side of skill and discipline. The loss fell chiefly on the Thebans; but Philip used his advantage with great moderation, giving orders, when the victory was secured, to spare the effusion of blood. In the evening he gave a banquet to his officers, after which they all went out to view the field of battle. There had been in the Theban army a body of young men called the sacred band, bound to each other by the ties of mutual affection, who had fought and fell in the spot in which they had been placed. When Philip came to where they lay, comely in their death, he could not refrain from tears when he beheld them, and he praised aloud their valour and their virtue; but when he came to the part of the field where the Athenians had fought, he gave a loose to his joy, and he put into verse the commencement of their decree for the war, and sang it on the spot in mockery of them. He however did not keep up any animosity toward them, and he granted them peace on moderate terms.

Plans of Philip.

The great object of Philip's ambition was to achieve the conquest of the Persian empire (an enterprise which, since the retreat of the Ten Thousand, was deemed easy to accomplish), at the head of the forces of united Greece. For this purpose he came to Corinth, where a general congress was held, at which war was unanimously proclaimed against Persia, and Philip appointed commander-in-chief of the army to be employed. The Lacedæmonians alone declined to share in this great enterprise, and they sent no deputies to the assembly.

But Philip was not fated to be the conqueror of the East. An act of private vengeance cut him off in the midst of his glory. Though his queen, Olympias, the mother of his son Alexander, was still living, he espoused the niece of Attalus, one of his principal officers. Attalus had offered an affront of the grossest nature to a young Macedonian of the royal body-guard, named Pausanias, who having applied, but to no purpose, for justice to Philip, resolved to avenge his injuries on him who had refused him redress.

Death of Philip.

On the occasion of the marriage of his daughter with the king of Epirus, Philip, who loved pomp and splendour, gave games, theatric representations, and shows and entertainments of various kinds at his royal residence. To show his confidence in all about him, he directed his guards to keep at some distance; and in this manner one day he approached the theatre, and sending his friends in before him, was preparing to follow, when Pausanias, who was watching his opportunity, rushed on him and plunged his sword into his body. The king fell dead; the murderer ran to where he had a horse ready prepared for flight, but the bridle being fastened to a vine, he stumbled and fell when attempting to loose it, and Perdiccas, an officer of the guards, came up and killed him on the spot.

CHAPTER XIII.

Alexander the Great.

ALEXANDER, the son and successor of Philip, was only in the twentieth year of his age when he was

thus suddenly placed at the head of an empire which required the utmost wisdom and firmness in its ruler. Nature, however, had bestowed on him abilities of the highest order; and his father, by giving him the great philosopher, Aristotle, for a tutor, had provided for their cultivation.

The first care of Alexander was to celebrate the funeral of his father with due magnificence, and to inquire after and punish those concerned in his murder. He then assembled an army and marched into Greece, where the Thebans were preparing to revolt. His sudden appearance checked their design, and he proceeded to Corinth, where, in a general congress, he was chosen, as his father had been, commander-in-chief of the army to be employed against the Persians. He then returned to Macedonia; and as some of the rude tribes which dwelt to the north of it had renewed their predatory incursions, he resolved to chastise them before he set out for the East. They could offer only a feeble resistance to the disciplined troops which he commanded. He crossed Mount Hæmus, and advancing to the Danube, passed that river also, being the first who had done so since the time of king Darius. He made war with success on the

Getans, as the people who dwelt beyond the river were called. He then returned and reduced the Illyrians, whose country lay to the west of Macedonia, to which they had always proved very troublesome neighbours.

Destruction of Thebes.

While Alexander was thus occupied, a report of his death was spread through Greece; emboldened by which, the Theban exiles had returned by night, seized and put to death the commanders of the Persian garrison of the Cadmeia, and raising the people in the name of liberty, had laid siege to that fortress. Demosthenes exerted all the powers of his eloquence to rouse the Athenians, and a general war was on the point of breaking out, when Alexander once more appeared in Greece. In six days from the time that the intelligence reached him in Illyria he was in Thessaly, and six days more brought him into Bœotia, at the head of an army of more than thirty thousand men. He offered terms to the Thebans, but they were rejected; he then assailed their fortifications, which were carried on the first assault. The Thebans defended themselves for some time with great courage, but they

were finally cut to pieces. An indiscriminate massacre ensued, in which neither age nor sex was spared. Those who survived the slaughter were sold for slaves ; all the buildings of the city were leveled with the ground, except the house which had been the abode of the celebrated Theban poet, Pindar, whose posterity the conqueror also took care to have preserved uninjured in the general calamity.

The Athenians were in the utmost consternation when they heard of the fate of the Thebans, expecting to be themselves the next object of attack. They therefore made preparations for defence, but at the same time they sent an embassy to try to conciliate the mind of the young king. Alexander required the surrender of Demosthenes and some of the other orators, and of two of their generals. Demosthenes, reminding the people of the fable of the sheep, who were so silly as to part with their dogs at the desire of the wolf, besought them not to verify it in their own case. The people were moved by his representations, and Alexander himself was finally content to pardon all but the general, Charidémus, who was obliged to quit Athens, and seek refuge at the court of Persia.

Passage of Alexander to Asia.

Alexander then returned to Macedonia for the winter, and early in the following spring he put himself at the head of a gallant army of thirty thousand foot, and between four and five thousand horse, in the full confidence of achieving, with that force, the conquest of the Persian empire. He crossed the Hellespont, steering with his own hand the vessel that bore him. On the mid-passage he sacrificed a bull to Poseidon or Neptune, and the Nereïdes or sea-nymphs. He was the first to spring to shore in his full armour on the coast of Asia, and he raised altars to the gods on the spot where he embarked and where he landed. He thence advanced to where Troy had stood, and ascending to the citadel of the town which occupied its place, worshiped at the temple of Minerva, and taking down a suit of armour, which the tradition of the place said had belonged to one of the Homeric heroes, hung up his own in its stead. He celebrated games at the tomb of Achilles, from whom he boasted his descent on the mother's side, and he pronounced that hero happy, in having had such a friend as Patroclus, such a herald of his deeds as Homer.

Battle of Granicus.

While Alexander was thus engaged, he learned that the Persian satraps were collecting their forces in Phrygia to oppose his further progress, and, anxious to give them battle as soon as possible, he led his army along the Hellespont in the direction of their camp. There had been much debate among the Persian chiefs as to the best mode of conducting the war. A Rhodian, named Memnon, who had long been in the Persian service, strongly and prudently advised against risking a battle; his counsel was, that they should retire, wasting and burning the country behind them; but the satrap of Phrygia declared that, while he had the power to prevent it, not a single house belonging to those committed to his care should be burnt. The others, partly from high spirit, partly out of jealousy to Memnon, assented to his opinion, and it was resolved to defend the passage of the river Granicus.

When Alexander reached the Granicus, he found the Persian cavalry, twenty thousand in number, drawn up on a plain beyond it, while a large body of Greek mercenary infantry was posted on a range of hills which ran parallel to

the stream. He drew up his phalanx in the usual manner, with the cavalry and light troops on the flanks, he himself commanding on the right, Parmenio, the ablest of his father's generals, on the left. The trumpets then sounded, the war-cry was raised, and the cavalry of the right wing, led by the king, entered the river. The banks were high and rugged ; the Persians showered their missiles, and even rode down into the water to assail the invaders ; but, in spite of their efforts, the Macedonian cavalry attained the opposite shore, and a furious combat, hand to hand, ensued. A nobleman, who was son-in-law to the Persian king, at the head of a troop of horse, made a furious charge at the Macedonian monarch, who, putting spurs to his horse, met him at full career, and aiming his lance at his face, stretched him dead on the spot. Ere he had time to recover his weapon, another Persian nobleman rode up, and with his scimitar, or crooked sword, gave him a blow on the head, which carried off his plume and part of his helmet. Alexander turned round, thrust his spear into the breast of the Persian, and threw him dead to the earth : but just at that instant, Spithridátes, the satrap of Ionia, raised his scimitar,

and was aiming a blow at his head, when Cleitus, an officer of the royal-guard, and brother of Alexander's nurse, gave the Persian a blow which severed his arm from his body. The cavalry of the left wing had by this time crossed the river also, and the rout of the Persians was soon complete. The phalanx was then brought over and led against the Greek mercenaries, while the cavalry assailed them on both flanks, and they were cut to pieces, all but two thousand men, who were made prisoners.

The loss of the Macedonians had been very slight. Among those who fell were twenty-five of the royal horse-guards; and Alexander caused Lysippus, the famous sculptor, to cast statues of them in bronze, which were set up in the city of Dium in Macedonia, where they remained till they were carried away by those universal plunderers, the Romans. The Persian officers who had fallen were buried with due honours. Alexander visited in person his wounded men, examined their wounds, and listened to the tale of each as he told how and where he had received them. He selected three hundred suits of Persian armour, which he sent to be suspended in the Párthenon, or temple of Minerva at Athens,

with the following inscription :—" Alexander the son of Philip, and the Greeks, except the Lacedæmonians, from the barbarians who dwell in Asia."

Further progress of Alexander.

After his victory at the Granicus, Alexander led his army back to the coast, where all the Grecian cities cheerfully submitted to him, except Miletus, which was taken by storm. As the winter was now approaching, he gave permission to all the men in his army who had been lately married to return to their homes to spend it with their brides. Three of his generals, who were themselves bridegrooms, had the charge of conducting them, and all were bound to return in the spring.

During the winter Alexander was by no means inactive. He extended his conquests along the coast, and in the interior of the country. In the spring he was joined by the troops whom he had let go home, and by recruits, and he prepared to follow up his designs against the Persian empire. His head-quarters at this time was the city of Górdium in Phrygia, and while there he achieved the following adventure :—

The Gordian Knot.

According to the tradition of the Phrygians, there was, in very ancient times in their country, a poor man named Gordius, whose only possessions were a small piece of land and two yoke of oxen, the one for his plough, the other for his cart. As he was one day ploughing, an eagle came and sat on the yoke of his plough, and remained there till the time for unyoking came. Gordius, surprised at such an unusual sight, set out for the village of Telmessus, where all the people were soothsayers, in order to learn from them what it meant. As he drew nigh to the village he met a maiden, who was come out to fetch home water. He told her what had occurred, and she directed him to return to the same place, and there to offer a sacrifice to Jupiter. He requested her to accompany him and show him how to perform it ; she assented, and he made her his wife, and they had a son who was named Midas, and who grew up handsome and noble-minded. The people of Phrygia happened at this time to be afflicted with the political diseases of feud and faction, and an oracle had told them that a cart would bring them a king, who would

cure all their evils. While they were consulting on the subject, Midas and his father and mother drove up in their cart and stopped at the place where they were assembled. They saw in this the completion of the oracle, and they made Midas king, and by his wisdom and equity he put an end to the political commotions. He dedicated his father's cart to Jupiter, and placed it on the citadel ; and it was the common belief, that whoever could loose the yoke from the beam would be the ruler of Asia. The band which attached them was formed of the bark of the cornel-tree, and the knot was so artificially formed, that neither end of the band could be seen.

Alexander was resolved not to leave this adventure unattempted. Some say that he drew out the pin of the beam, and thus discovered the end of the clue ; but, according to the more general account, after having long tried in vain, he drew his sword and cut the knot asunder, and hence came the proverbial phrase of "cutting the Gordian knot." As there was great thunder and lightning the following night, the approbation of the gods, it was thought, was thereby signified, and Alexander was regarded as the destined lord of Asia.

Illness of Alexander.

Alexander then led his troops to Cilicia, a country which is surrounded by the sea and by the ridges of Mount Taurus and Mount Amá-nus. There are only three passes or gates, as they were named, leading into it ; the one on the north from Cappadocia, the other two on the east from Syria. Alexander entered it by the first, which he found unguarded, and advanced rapidly to Tarsus, the capital, which stood not far from the sea-coast. The river Cydnus, a remarkably cool and limpid stream, flows by that town ; and when he reached its banks, covered with dust and perspiration, he could not resist the temptation to bathe in its transparent waters. The consequence was a fever, which was near proving fatal. His physicians in general despaired of his life, but one of them named Philip, undertook to cure him if he would take a potion which he would prepare. The king assented, and Philip set about preparing his draught. Just at that moment came a letter from Parmenio, warning Alexander against his physician Philip, as he had heard that he had been bribed by the Persian king to poison him. Alexander had the letter in

his hand when Philip approached with the cup of medicine. He gave him the letter desiring him to read it, and, at the same time taking the cup, drank off its contents. The countenance of Philip underwent no change ; he bade the king to be of good cheer, and to follow his further instructions, and there was no doubt of his recovering. The event justified the skill and the fidelity of the physician, and Alexander was soon able to appear at the head of his troops.

Fate of Charidemus.—Battle of Issus.

While Alexander was thus subduing the western parts of the Persian empire, Darius, the Persian king, had collected an immense army, with which he crossed the river Euphrates, and advanced into the plains of Syria. In a council which he held, Charidemus, the exiled Athenian general, spoke disparagingly of the Persian troops, and advised delay, till a sufficient number of Greeks could be hired. Darius, who, like most eastern despots, was unused to contradiction, grew angry, gave orders to put him to death, and, in violation of all the laws of hospitality, Charidemus perished by the command of him whose duty it was to be his protector.

Instead of remaining in Syria, where the plains were favourable to his numerous cavalry, Darius resolved to enter Cilicia, and seek the invaders of his dominions. He entered it at the gates of Amanus, as one of the eastern passes was called, and Alexander, who was advancing into Syria by the Syrian Gates, as the other pass was named, was surprised to learn that Darius was in his rear. He immediately turned and led back his troops, and he encountered the numerous host of Darius near the city of Issus.

It is not needful that we should give the details of the great battle which ensued. Alexander displayed his wonted heroism and skill; his troops, being disciplined veterans, evinced their natural superiority over the raw levies of the East, and a glorious victory crowned the Macedonian arms. Darius fled away in his chariot; but, after some time, fearing to be overtaken, as the ground was rugged, he mounted a horse, leaving behind him his arms and his royal robe, and he never stopped till he had re-crossed the Euphrates.

Generosity of Alexander.

Alexander pursued his flying rival till night came on. He then returned, and took possession

of the Persian camp. He said to his friends, "Let us refresh ourselves after our fatigues in the bath of Darius." "Say, rather," replied one of his friends, "in the bath of Alexander, for the property of the vanquished belongs to the victor." When he viewed all the vessels of gold and silver, and the splendid furniture of Darius' tent, he exclaimed, "This, then, it seems, it was to be a king!" As he was sitting at table, a sound of female wailing close at hand assailed his ears; he inquired the cause and learned that it proceeded from the mother, wife, and family of Darius, who, hearing that Alexander was possessed of the cloak and arms of that prince, supposed he must have been slain, and therefore lamented him as dead. Alexander immediately sent his tutor, Leonátus, to inform them of Darius' escape, and to assure them that they should be treated with all the respect due to their rank, as the contest between him and Darius was for the empire of Asia, and not the result of personal animosity. Next morning Alexander himself visited the tent of the royal ladies; he was accompanied by Hephæstion, his most intimate friend, who was of the same age as himself, and had been brought up along with him. As they were habited alike, and Hephæ-

stion was the taller of the two, the queen mother, whose name was Sisygambis, prostrated herself in the usual oriental manner before him ; but Hephæstion drew back, and one of the attendants, pointing to Alexander, told her that he was the king. She was drawing back in confusion ; but he told her that she had made no mistake, for Hephæstion also was Alexander. He gave her every kind of consolation, assuring her that she should feel no change in her circumstances from the event of the war. He took in his arms the young son of Darius ; and when the child stretched forth his arms and embraced his neck, he turned to Hephæstion and said, "How I could wish that Darius had something of the disposition of this child !" He did not trust himself to see Darius' queen, who was the most beautiful woman of the East ; but she and her two virgin-daughters were carefully protected against injury or insult.

Abdalonimus.

The bulk of the baggage of the Persian army, with the royal treasures, and those of the Persian nobles, had been left at Damascus, where they all fell into the hands of Alexander. He then pur-

sued his march along the sea-coast and came to the city of Sidon, where he deposed the king, on account of his attachment to Darius, and he left to Hephæstion the choice of another prince of Sidon. Hephæstion offered the throne to some young men in whose house he was quartered, but they declined it, saying that it was contrary to their customs for any one to reign who was not of the royal blood. He praised their magnanimity, and bade them select some one who was of the royal line. They replied that there was no one preferable to one Abdalónymus, who, though of regal descent, was so poor that he had to support himself by renting a small garden, which he cultivated with his own hands. Hephæstion acquiesced in their choice, and they took the royal robes and bore them to the garden, where they found its master busily engaged in weeding his plants. They saluted him king, and begged of him to wash and clean himself, and put on the habit which they brought. It seemed to him like a dream, and he asked them why they thus would amuse themselves with mocking him. But at length he was convinced of the reality, and suffered himself to be dressed and led before Alexander, who, when he viewed him, said, "Your

appearance does not belie the race from which you are said to be sprung, but I should like to know from you how you bore your poverty." "Heaven grant," he replied, "that I may bear my royalty as well. These hands supplied me with all that I required. While I possessed nothing I wanted for nothing." The conqueror was so pleased with his reply, that he bestowed on him the private property of the deposed king, and he enlarged the territory of Sidon.

Siege of Tyre.

From Sidon Alexander advanced to Tyre. This city lay in an island separated from the mainland by a channel about half a mile in width and eighteen feet in depth. The island was encompassed with a lofty wall of great strength, and the city was abundantly supplied with arms, stores, and all kinds of warlike machines. But notwithstanding its strength, Alexander resolved to besiege it, as the Tyrians, though offering to submit, had declined to admit him within their walls; and its capture would, by making him master of the Phœnician fleet, give him the entire command of the sea. His plan was to construct a mole across the channel, from which he might

be able to work his machines against the city-wall.

Timber, earth, and stones being to be had in abundance, the mole advanced rapidly ; but when it came within reach of the engines on the city-wall, their discharges greatly impeded the workmen ; and the Tyrians, getting on board of their galleys, assailed the work on both sides. Fire-ships were also employed, by means of which two wooden towers, which had been erected on the end of the mole, were destroyed. At length Alexander, having assembled a sufficient fleet, became master of the sea, and Tyre was assailed on all sides by engines placed on rafts, and other contrivances. The besieged caught the engines with grappling-irons, or broke them with huge stones, and they destroyed the men by flinging down on them burning-hot sand ; and they also cast red-hot iron balls among them, which did great mischief. But all did not avail. After standing a siege of seven months the city was taken by storm, and eight thousand of its inhabitants were massacred, and thirty thousand sold for slaves.

Siege of Gaza.

After the fall of Tyre, no town ventured to offer resistance but Gaza, the frontier-town toward Egypt. A gallant eunuch, named Batis, was its governor, and, firm in his allegiance to Darius, he took into pay a body of the Bedoweens, or Arabs of the desert, and bade defiance to the conqueror of Tyre. In the siege, Alexander, who, full of youthful ardour, was but too ready to expose his person, received a severe wound in the shoulder. But this did not impede the progress of the siege, and the town was finally taken by storm, and the garrison, scorning to yield, perished to a man. The women and children were, as usual, reduced to slavery. Batis fell in the common slaughter; and some writers tell us that Alexander, in imitation of his ancestor, Achilles, fastened the body of Batis by the heels to a chariot, and thus dragged it round the walls of Gaza, as that hero, according to Homer, had dragged that of the noble Hector round the walls of Troy. But this story, which is so improbable in itself, is belied by the fact of the wound of Alexander.

In Gaza, which was a place of great trade,

Alexander found a great quantity of frankincense and other precious gums and spices. Recollecting, then, that one time, when a boy, as he was throwing incense by handfuls into the fire at a sacrifice, his governor, Leonatus, said to him, "You may be thus lavish of your incense when you have conquered the country where the spices grow ; meantime, be more sparing of your store," he now sent Leonatus some bales of incense, accompanied by a note, desiring him to be more liberal to the gods for the future.

Alexander at Jerusalem.

It is rather strange that the historians of Alexander make no mention of the city of Jerusalem, which yielded in importance to no city in this part of the East, and which Alexander could hardly have left unvisited. The Jewish historian, Josephus, informs us that he *did* march against the Holy City, and that the high-priest, Jaddeüs, then ordered the people to offer a sacrifice, and to pray to their god for protection, and that God appeared to him in a dream as he was sleeping, after the sacrifice, and bade him to be of good cheer, to adorn the city, to open the gates and go forth, attended by the priests in their robes and

the people in white garments, to meet the conqueror.

The high-priest did as commanded ; and when Alexander saw him approach, he advanced alone to meet him, and prostrated himself before the holy name of Jehóvah, which was inscribed in the front of his golden sacerdotal diadem ; and when Parmenio and others inquired the cause, he told them that the God of the Jews had caused his high-priest to appear to him in a dream in Macedonia, when he was meditating the passage to Asia, and assured him that he would deliver the Persian empire into his hands. Alexander, then took the high-priest by the right hand, and entered the Holy City with him, and he there sacrificed to Jehovah according to the Jewish rites. The prophecy in the book of Daniel was shown him, according to which a Greek was to overthrow the Persian empire, and he conceived that he was himself the person meant, and rejoiced very much at finding himself thus designated by the voice of prophecy.

Foundation of Alexandria.

From Gaza Alexander advanced to Egypt, the people of which country, who hated the Persian

yoke, gladly submitted to him. Having visited the ancient city of Memphis, he embarked on the Nile, and came to where a belt of land separated a large lake, named Mareótis, from the sea, with an island named Pharos, lying before it. He was instantly struck with the advantages which this place offered for the site of a city. He ordered his engineers to draw out a plan; and having no other material he used meal, it is said, for marking out the ground-lines of the future town. Flocks of birds came, we are told, and ate up the meal, and the soothsayer declared that this indicated that it would be a great city, and would always abound in the necessities of life. The town was named Alexandria, after its founder, whose foresight and sagacity were proved by its speedy growth to one of the largest and most wealthy cities in the world, and by its continuing to be the great emporium of the trade between the East and the West, till the time when the Portuguese discovered the passage to India round the Cape of Good Hope; that is, during a space of more than eighteen hundred years. It is still the capital of Egypt, and one of the most flourishing cities of the East.

Visit to the Temple of Ammon.

In the sandy desert to the west of Egypt was a celebrated temple of a god named Ammon, whom the Greeks identified with their own Zeus, that is, the Roman Jupiter. This temple lay in what was called an Oasis, or piece of fertile soil (an island we might term it), in the midst of the great sandy waste. This oasis was about six miles in diameter every way ; it was planted with palms, olives, and other trees, and was watered by numerous springs. The temple of the god stood in its centre, around which the priests all dwelt. Among the wonders of the place was a fount, named the Fount of the Sun, whose waters at noon, when the sun was high and his heat intense, were icy cold ; but as he declined toward his setting, the waters gradually warmed, and at midnight they were at their highest point of heat, whence they gradually cooled till noon.

Alexander resolved to visit this temple, in spite of the dangers of the desert in which Cambyses, the king of Persia, who conquered Egypt, had lost his whole army when he attempted to make himself master of the temple. He supplied his troops with water, and taking guides, set out

over the desert for the Oasis. According to the opinion of his followers, Heaven favoured him in a manner almost miraculous, for copious showers of rain fell (a thing unknown in the desert), and when the south wind had raised the sand and effaced the land-marks, and the army was wandering about in uncertainty, two crows (or, as others said, two serpents) appeared, and became their guides to the Oasis. Alexander consulted the oracle, and received favourable responses. The chief-priest, it is said, when he advanced to meet him, saluted him as the son of Jupiter ; for there went a story that a large and beautiful serpent (which was supposed to be that god) used to visit the chamber of his mother, Olýmpias.

CHAPTER XIV.

Proposals of Peace.

WHILE Alexander was thus occupied in the reduction of Phœnicia and Egypt, Darius was assembling in the plain of Babylon an army, in order to make another effort for the preservation of his empire. He had already made some fruitless efforts to obtain a peace. Soon after the de-

feat at Issus he had sent proposals to the conqueror, who, however, required him to come in person, and acknowledge him as his sovereign. During the siege of Tyre, having learned the generous manner in which Alexander had behaved to his mother and family, he sent again, offering him ten thousand talents for their ransom, the hand of one of his daughters, and all Asia to the west of the Euphrates. When this magnificent proposal was laid before the council, Parmenio said that, if *he* were Alexander, he would conclude the war on these terms, and run no further risk. "So would I," replied Alexander, "if I were Parmenio; but since I am Alexander, I must give a different answer." His reply was, that the proffered lands and money were already his own, and that if he liked to marry Darius' daughter he might do it without asking his consent, and he again desired him to come to him if he wished for any favour. Darius then, seeing no hope of accommodation, began to prepare for war.

Alexander leaving Egypt, marched through Syria, and crossed the Euphrates at Thápsacus. Learning then that Darius had retired beyond the Tigris, he directed his march for that river

and passed it unopposed. He then marched down its left bank, and on the fourth day he fell in with a body of the enemy's cavalry, by which he discovered that Darius was at hand. He made a halt then for four days to refresh his troops, and formed a strong camp for the security of the invalids of his army.

We are told, but the tale seems doubtful, for it can hardly be supposed that Alexander would carry the family of his rival about with him, that the wife of Darius, worn out by grief and fatigue, died at this time in the Macedonian camp. Alexander, when informed of the sad event, visited the queen-mother, and mingled his tears with hers; he fasted and mourned, and complied with all the funereal customs of the East, in honour of the deceased. One of the eunuchs belonging to the harem made his escape at this time, and communicated the sad intelligence to Darius. The monarch thought at first that she had been slain, because she would not comply with the wishes of the conqueror; but when assured by the eunuch of the contrary, his jealousy took the alarm, and he thought that she had made a sacrifice of her honour, and thence the grief of Alexander for her loss. But the eunuch

offering to submit to the torture; asserted her innocence in the strongest terms, and the monarch, at length convinced, after shedding tears to her memory, raised his hands to heaven, and said, "Ye gods of my country, first establish me in my kingdom; but if my fate is decided, I pray you that no one may be king of Asia but he who is so just an enemy, so merciful a conqueror." He then sent proposals of peace anew, but Alexander replied as before.

Battle of Arbéla.

Darius avoided the error to which he ascribed the loss of the battle at Issus, namely, engaging in a place where his numerous troops had not room to operate. He had now chosen an extensive plain, and he had caused all the eminences and impediments in it to be levelled. His forces, drawn from all parts of his empire, are stated at a million of infantry and forty thousand cavalry. Perhaps, however, a fourth of the former number would be nearer the truth. He had elephants and soythed chariots, and a large body of Grecian mercenaries.

Alexander resumed his march before day on the fifth morning, expecting to be able to come

up with and engage the enemy by the time of sunrise. The distance, however, was greater than had been computed, and on ascending a low range of hills, the Macedonians beheld the numerous battalions and squadrons of the enemy covering the plain in order of battle. A council was called, and, by the advice of Parmenio, it was resolved to halt where they were, and not give battle till the next day. During the night, Parmenio reflecting on the vast superiority of force on the side of the enemy, entered the king's tent, and advised a nocturnal assault, but Alexander replied, that it would be shameful to steal a victory, and that Alexander should conquer openly and without artifice. It is also said, that next morning Alexander slept longer than usual, and that Parmenio had to go into his tent and awake him, and tell him that the troops were under arms and awaiting his presence. When Parmenio expressed his surprise at his sleeping so soundly at such a time, he said that this was the very time for him to be free from concern and uneasiness, as Darius had made him ready to fight. He speedily appeared fully arrayed for battle, and, from the cheerfulness and alacrity of his coun-

tenance, the soldiers drew certain omens of victory.

The battle of Arbēla, as it is called, though it was fought forty miles from that city, was too complicated in its nature, for us to attempt to describe it in detail. Alexander was, as usual, in the heat of the engagement at the head of his cavalry. Darius, as before, was the first to fly; the loss of the Persians is said to have been three hundred thousand men slain, and a still greater number taken; that of the victors only one hundred men and one thousand horses. Darius never halted till he reached Ecbātana, the capital of Media. Alexander, instead of pursuing him, repassed the Tigris, and proceeded to Babylon, which opened her gates at his approach. Having regulated the affairs of Assyria, he again crossed the Tigris, and took possession of Susa, the Persian capital, where he found a treasure of fifty thousand talents in gold and silver, beside an immensity of valuable property, the accumulations for ages of the Persian monarchs. He then led his troops to the conquest of Persia proper, which lay to the south of Susa. As it is defended on the north by a lofty ridge of mountains, only

passable by narrow defiles, the mountaineers and the Persian troops hoped to be able to impede, if not prevent, his passage. But by his vigilance and celerity, and the aid of native guides, he overcame all difficulties, and entered the extensive and fertile valley in which Persépolis, the ancient capital of Persia, stood, and which now contains the city of Sheeraz, celebrated for its wine.

Burning of the Palace at Persepolis.

The city was delivered up to the army to plunder, and Alexander himself set fire to and burnt the splendid palace in revenge, as he declared, for the conflagration of Athens, and the Grecian temples, by Xerxes. It was said that, as Alexander was celebrating a banquet, at which were present the courtezans who accompanied the army, one of them, named Thaïs, being warmed with wine, said to the king, that nothing would win him so much favour in Greece as the burning of the palace of the Persian kings. The guests, who had also drunk deeply, applauded; and Alexander himself, under the influence of wine, assented. All then sallied forth, men and women, with the king at their head, and flinging

lighted torches at the royal edifice speedily reduced it to a heap of ashes. This tale has furnished the poet Dryden with the subject of the finest lyric poem in the English language ; but, happily for the fame of Alexander, the authority on which it rests is too slight for it to be received as truth.

Fate of Darius.

After a stay of four months in Persia, Alexander set out in pursuit of Darius, who, quitting Ecbatana, fled to the northern part of his dominions with what troops and treasure he had. But he had not gone far when Bessus, the satrap of Bactria, and two of his other officers, conspired against him and made him a prisoner. When the intelligence reached Alexander, he put himself at the head of a body of his cavalry and the most active of his infantry, and making them take only their arms and provisions for two days, pursued the traitors. They marched the whole night and till noon the next day, and then resting for a while, resumed the pursuit ; and at dawn the following morning they came to the place where Alexander's informants had left Darius. He there learned that the other conspirators and

their troops had for the present acknowledged Bessus as their chief, that they carried the unhappy Darius with them in a covered carriage, and that it was their intention to surrender him to Alexander if he pursued them; but if he did not, to collect troops and maintain their independence. This intelligence determined Alexander to continue the pursuit with vigour, but as the men and horses were both fatigued, he halted for that day. At night-fall he resumed the pursuit, and at noon next day he came to a village where Bessus had halted the day before. Having ascertained that there was a short road over the desert, which would bring him sooner up with the fugitives, he himself took that road with the cavalry, leaving his generals to conduct the infantry along the main road.

It was evening when Alexander set out, and a little before day he came up with the fugitives, who were in disorder and without their arms, not expecting an attack. They fled at the first shock; Bessus and his companions in guilt hurried Darius along with them; but when they found that Alexander was gaining on them, they wounded their captive mortally and fled away, leaving him to die on the road. They also wounded the

beasts that drew the carriage, and these animals feeling thirsty quitted the road, and made to a spring in an adjacent valley. A Macedonian, named Polýstratus, coming there to drink, saw the carriage, and on examining it found in it Darius still alive. The dying monarch bade him bear his thanks to Alexander for his noble treatment of his family, and his wishes for his further success and happiness, and a recommendation to avenge in him the common cause of kings. He then asked for some water, and when he had drunk he grasped Polýstratus by the hand, telling him that *he* could not reward him for his humanity, but that Alexander would, whom the gods would reward for his nobleness and generosity. He then breathed his last. Alexander, on coming to the place, shed tears, and taking off his mantle cast it over the royal corpse, which he then sent to Sisygambis, in order that it might be deposited with the usual ceremonies in the tombs of the Persian monarchs.

Conspiracy against Alexander.

Alexander now turned his arms against the nations who dwelt to the south and east of the Caspian Sea ; and though their country has many

natural strong defences, he speedily reduced them all to submission. Hearing then that Bessus had assumed the royal dignity in Bactria, he was preparing to lead his troops into that province, when an insurrection of one of the satraps, who had lately submitted, occurred, and while he was detained on account of it, a conspiracy against his life was detected in his own camp and army. The affair is enveloped in obscurity, but the facts appear to have been as follows :—

An officer of no great rank in the army, named Dymnus, had either himself formed the design of assassinating the king, or was engaged with others in such a project. He communicated his secret to a youth named Nicómachus, for whom he had a strong affection, who, filled with horror at the thought, resolved to inform Alexander of his danger ; but not liking to go forward himself, he employed his brother, Cebalínus, to make the discovery. Cebalínus applied to Philótas, the son of Parmenio, who, as an officer of the highest rank in the army, had constant access to the royal presence, and begged of him to convey the information to the king. Philotas promised to do so ; but Cebalínus was surprised at no inquiry being instituted, and he went again to Philotas,

who told him that the king had been so much occupied all through the day, that he had had no opportunity of speaking to him, but assured him that he would inform him that day. That day, however, passed as the preceding one, and the brothers beginning to distrust Philotas, applied to one of the royal pages, who instantly laid the matter before Alexander, who himself examined the brothers, and sent a party of his guards to secure Dymnus; and that officer, aware that all was known, slew himself when the guards appeared.

No further discovery seems to have been made, but the conduct of Philotas was so very suspicious, that Alexander resolved to bring him to trial before the whole army, in the ancient Macedonian manner. The king was the accuser; Philotas defended himself with considerable ability, but the military jury pronounced a verdict of guilty, and executed their sentence, by killing him on the spot with their darts. It is probable that their sentence was a just one, and that Dymnus was only the agent of Philotas; for the Macedonian nobles had often assassinated their kings, and Philotas might have hoped that, if Alexander was removed, he himself, from the influence which

his rank and high command in the army gave him, and the power of his father, might be able to occupy the throne.

Death of Parmenio.

It is totally unknown whether Parmenio was aware or not of the designs of his son ; at all events, it was judged unsafe to let him live. An officer of the guards, named Polydamas, was, therefore, directed to mount a fleet dromedary and proceed across the desert, so as to arrive at Ecbatana in Media, where Parmenio was, before intelligence could reach him of the fate of his son. He was the bearer of two letters to Parmenio ; one from the king, the other as if from Philotas, being sealed with his signet ; he had also letters to the principal officers, directing them to act as he should direct them. Though the distance was five hundred and sixty miles, he accomplished it, under the guidance of some of the natives, in eleven days. He then arranged his plans with the officers, and waited on Parmenio, who was walking in the park of the palace. When he read Alexander's letter, he said the king was about to engage in another expedition, praised his energy, but observed, that he ought

to spare himself more. When he opened and read the other letter he was observed to smile, and before he had finished it, the officers drew their swords and slew him. The soldiers were preparing to avenge him, but a letter from the king to them, informing them of Parmenio's guilt, was read, and they submitted quietly.

Capture and Death of Bessus.

Alexander now directed his course eastwards, and reduced the country called Cabul at the present day, and founded a city named from himself. When the winter was nearly over, he led his troops over the great mountain-range which separates it from Bactria. The men suffered greatly from the depth of the snow and the want of provisions, but difficulties never impeded Alexander, and the mountains were passed. Bessus, fearing to meet him, hastened to cross the river Oxus or Jihoon, and get into Sogdiána, as the region between that river and the Jaxartes or Sihoon was named. All Bactria submitted to the conqueror, who then prepared to pass the Oxus and pursue Bessus. The Oxus being half a mile wide, the passage was a matter of no small difficulty ; but by means of rafts, supported by

skins filled with hay, the troops got over in about five days. Bessus was shortly after betrayed and delivered up to the Macedonians by two of his associates in guilt. Alexander caused him to be publicly scourged and sent to the city of Bactria for the present; and some time after he was sent to Ecbatana, and given up to the family of Darius, by whom he was put to death with great torture.

War with the Scythians.

Sogdiana is one of the most delightful and fertile regions in the whole world. Alexander saw clearly its great natural advantages, and was therefore proceeding to raise a city on the banks of the Jaxartes, when the Sogdians and Bactrians rose in rebellion, and expelled or massacred all the Macedonian garrisons. Alexander displayed his usual vigour and celerity. In the short space of three days he captured five towns. He then reduced the capital of Sogdiana, named Cyropolis; and as the Scythians or Turks who dwelt beyond the Jaxartes had assembled great masses of their cavalry on the opposite bank of that river, with the purpose of aiding the Sogdians, he passed his army over it by the aid of rafts and

skins in the face of the enemy, and then drove them off with the loss of one thousand men. He pursued them for some way, till, having drunk some bad water, he was taken so ill that his men had to carry him back to the river. Soon after the Scythians sent, suing for peace, which he granted, and he then repassed the Jaxartes. During his absence, the greatest misfortune occurred which had befallen his arms since he entered Asia, a corps of not less than five thousand men having been cut to pieces by the enemy. This insurrection of the Sogdians and Bactrians lasted nearly two years; and had it not been at length suppressed, it might have led to a general rising against the Macedonians, and perhaps to the annihilation of their power.

The Ceremony of Prostration.

Alexander was well-aware that his dominion could not be maintained by force alone, and that he must conciliate the Orientals by adopting their manners to at least a certain extent. He commenced by assuming the dress of the Persian monarchs, though to the no little offence of his rude Macedonian followers, who, incapable of political views, thought that they were to lord it

over the people of the East, and insult their feelings and violate their usages as they pleased. Among the usages of the Oriental courts, one of the most important is that of prostration, or bowing the body (the *worshiping* of the New Testament, the *koton* of the Chinese), but than which nothing was more repugnant to the feelings of the Greeks, who considered it due only to the gods. In order to induce his European followers to acquiesce in this practice, Alexander saw that it would be necessary to proceed with great caution, while it was a point that could not be conceded to their prejudices, as, without it, he would not be properly a monarch in the eyes of his Persian subjects. It was therefore arranged that the ideas then prevalent among the Greeks, of Bacchus, Hercules, and others having been only deified men, should be taken advantage of, and the subject be introduced at one of the great banquets, at which Greeks and Persians alike were entertained by the monarch.

Alexander had in his train several men of letters and philosophers, and it was to one of them, named Anaxarchus, that the delicate task of opening the matter was committed. Accordingly, when the wine was going round, he took occa-

sion to observe, that the king had certainly a better right to divinity than Bacchus or Hercules; and that as the Macedonians were sure to give him divine honours after his death, it would be more just of them to do it while he was yet alive. The greater part of the company listened in silent disapprobation; but a philosopher named Callisthenes spoke strongly, reprehending the flattery of Anaxarchus, and arguing against the ceremony as impolitic, if nothing more. The king, observing that the Macedonians approved of what he said, gave up his design for the present, and sent to inform them that they were not required to prostrate themselves. The Persian nobles then, by way perhaps of example, performed the ceremony; but the only effect was, that Leonatus ridiculed them, to the great displeasure of Alexander.

Murder of Cleitus.

While Alexander was wintering in Bactria, the festal day of Bacchus arrived, but the king, for what reason is unknown, devoted it to the twin-gods, Castor and Pollux. Drinking was deep as usual, for Persians and Macedonians were alike devoted to the wine-cup. The conversation

turned on the subject of the twins, whose exploits, and even those of Hercules, were pronounced to be inferior to those of the king. Cleitus, however, who had saved his life at the Granicus, being heated with wine, upheld the cause of the gods, and asserted that what was ascribed to Alexander had really been done by the Macedonians. Some then began to disparage the actions of Philip, as compared with those of his son: this again roused Cleitus, and he began to extol those of the former, and to run down those of the latter, and reminding him of the battle of the Granicus, he cried, "This hand, Alexander, saved thee on that day." The king, who was also warm with wine, sprang up, and was rushing at him, but was kept back by his friends. The company then hurried Cleitus away; but as Alexander in his rage still kept calling out his name, he came in again, saying, "Here is Cleitus, Alexander;" and the king, snatching a spear from one of his guards, ran him through the body and killed him. Struck with horror at what he had done, he instantly placed the butt of the spear against the wall and attempted to kill himself by rushing on it, but he was prevented, and conveyed to his chamber,

where he remained for three days, obstinately refusing meat and drink, lamenting and calling on his nurse, recounting the ill-return he had made for her care of him, and calling himself the murderer of her brother. At length his grief gave way to the arguments of his friends, and he resumed his customary activity. o

Reduction of the Hill-Forts.

In the spring Alexander led out his troops, and reduced the hill-forts of the country. One of these, belonging to a chief named Oxyartes, was of remarkable strength, being situated on a precipitous and nearly inaccessible rock, with a large garrison abundantly supplied with provisions. To the summons of Alexander they replied, that he must get winged soldiers if he would take the place. This insolent answer only served to stimulate him; he offered great rewards to any of his soldiers who would climb the rock, and from those who presented themselves, three hundred of the best adapted to the service were selected. They provided themselves with the iron pins of the tents to fix in the hard snow with which the rock was covered, and in the ground, where it was bare; and strong cords were at-

tached to the pins. They set out at night, and began the ascent at the steepest part of the rock, as being the part most neglected by the garrison, drawing themselves up by means of the pins and cords, and, with the loss of thirty men who fell and were killed, they attained the summit. They then, as directed, waved pieces of linnen in the air, and Alexander sent a herald, summoning the garrison to surrender, as he had now gotten the winged soldiers. They looked and beheld the soldiers above their heads, and were so terrified, that they instantly surrendered themselves and the fortress. The family of Oxyartes were among the captives, and Alexander was so fascinated by the beauty of Roxána, the daughter of that chief, that he made her his wife.

Deaths of Hermoláüs and Callisthenes.

While Alexander was in these regions he took great delight in the chase of the lions and other wild beasts which were in the immense royal parks. One day a huge lion, being roused, was preparing to make a spring at the king, when Lysímachus, an officer who had already distinguished himself by slaying a great lion on the banks of the Euphrates, stepped before him ; but

Alexander, covetous of every kind of fame, made him retire, saying that he could kill a lion as well as Lysimachus. He then received the lion on the point of his hunting-spear, and laid him dead on the spot.

In another of these hunting parties a wild boar was making at the king, when Hermoláüs, one of the royal pages, struck the animal and killed him. Alexander was so incensed at being thus anticipated, that he ordered Hermolaüs to be whipt in presence of his fellow-pages, and to be deprived of his horse. The high-spirited youth could not endure the disgrace, and he resolved to efface it in the blood of his sovereign. Some of his comrades entered into his design. They arranged to assassinate the king in his sleep, on the night when it would be the turn of one of them to watch. On that night Alexander was coming from table with the intention of retiring to rest, when a Syrian woman who followed the army, and was believed to be inspired, met him, and bade him return and spend the remainder of the night at table. Alexander, who was in the habit of attending to her warnings, complied, and next morning one of the accomplices made a discovery of the plot. The conspirators were seized and

put to the torture, when they confessed their guilt. They were then brought to trial before the assembly of the army, by whom they were condemned and stoned to death.

Hermolaüs had been on terms of great intimacy with Callisthenes, from whom he received lessons in philosophy, and, according to the best authorities, he and his companions declared that Callisthenes had encouraged them in their design. Alexander, who had been greatly offended by his conduct in the affair of the prostration, readily entertained a charge against him, and the philosopher was laid in irons. According to one authority he died in confinement, whilst another says that he was tortured and hanged.

CHAPTER XV.

Invasion of India.

THE mighty mind and boundless ambition of Alexander aimed at nothing less than the conquest of the whole world. He had for some time fixed his view on India, a country famed for its wealth, and hitherto untrodden by the foot of an

invader. The Bactrian and Sogdian insurrection being at length suppressed, he set out on his march for India. He crossed the great mountain-range called Paropámisus or Hindoo Koh, and marched through the country now named Affgânistân, for the river Indus. The people of the regions through which he passed defended their towns with great courage, and there was much hard fighting. On one occasion Alexander, who was always foremost, received a wound in the shoulder. Among the places taken was a rock or hill-fort named Aornos, which was said to have resisted the Grecian hero Hercules, or more probably the Persian hero Roostem, or some other oriental warrior of fable, whom the Greeks, in their usual manner, identified with their own Hercules.

As the rajah, or prince, named Táyiles, who ruled beyond the Indus, had already concluded a treaty with Alexander, no opposition to the passage of that river was apprehended. The army crossed it by a bridge of boats; and after a halt of some time in Taxiles' capital city to refresh the men, the march was directed for the river Hydaspes or Behoat. The region beyond this stream was governed by a prince named Porus,

who, disdaining to submit to the invader, resolved to dispute the passage of the river, whose further bank he covered with horse and foot, elephants, and war-chariots. Alexander, on coming to the Hydaspes, found it a mile in breadth, and rolling a vast body of waters, deep and turbid. To pass it, as he had passed the Oxus and other rivers, he saw to be impossible. He had therefore recourse to the same stratagem which the great Hannibal employed, more than one hundred years later, in his passage of the Rhone. He resolved to endeavour to get over with a part of his army, unknown to the enemy, at a place higher up the stream, and then to assail the hostile camp, and thus to give his other troops an opportunity of effecting their passage. But Porus got timely information, and led his whole army out against Alexander. A severe action ensued, for the Indians fought with courage, and the elephants did much execution; but fortune, as usual, took the side of discipline and skill, and a complete victory remained with the Europeans. Porus, a man of gigantic stature, mounted on a stately elephant, and covered with steel armour of proof, fought with courage worthy of his birth and rank. Alexander, who admired his gallant bearing, and

wished to save his life, seeing that he had received a wound, sent Taxiles to request him to surrender, but Porus turned to assail the traitor, as he deemed him, and Taxiles had to fly. Alexander sent other persons again and again, and at length the Indian king suffered himself to be conveyed into the presence of the conqueror. Alexander asked him if he had anything to desire; he replied, "To be treated as a king." Alexander returned, that he would do so for his own sake, but asked if there was nothing else. "All is contained in that," was the reply of the Indian. The conqueror, charmed with his noble frankness, gave him his liberty, and not merely restored him his kingdom, but increased its extent.

The region which Alexander had invaded is known in modern times by its Persian name, the Punjâb, that is, Five-rivers, from the five great streams that run through it. Of these rivers he had now passed two, and he still advanced and crossed two more, and reached the fifth, called the Hýphasis or Sutlej. Beyond this, he learned, lay the dominions of the powerful monarch who was sovereign of all India, and abounded in wealth. This intelligence only served to stimulate him; he hoped to reach the celebrated Gan-

ges, and penetrate to the ocean which was believed to encompass the earth. But his troops were daunted by what they heard ; since they entered India they had had little but hard fighting and toilsome marching, and they mutinied, and refused to advance. He tried on them the effect of his eloquence, but in vain ; he shut himself up for three days in his tent, the soldiers remained unmoved ; he then gave the word to return, and the announcement was received with tears of gratitude and with shouts of joy.

Descent of the Rivers.

The great rivers of the Punjâb all flow into each other, and the Indus carries their united waters into the sea. Alexander, who was resolved to visit the ocean on that side of the earth, had given directions to build and collect vessels on the Hydaspes ; and when he reached that river, on his return, he embarked himself with a part of his troops in the fleet, and directed the remainder to march down the banks of the stream. As he proceeded, he reduced the nations on each side. On one of these occasions he attacked a town belonging to a people called the Mallians, who defended it with great courage.

In an assault, Alexander was himself the first to mount a scaling-ladder, and he reached the top of the wall, where he stood exposed to the weapons of the enemies. His guards, in their haste to come to his aid, crowded the ladders so that they broke, and he remained alone. The Indians hurled their missiles at him ; his guards called to him to leap down into their arms, but, urged by an impulse of desperate valour, he sprang down into the town. He placed his back against the wall ; the first four who rushed at him fell by his sword ; the rest then stood at a distance and shot their missiles on him. Just then three of his officers got up on the wall, and jumped down to his aid. But an Indian sent an arrow from a powerful bow, which pierced through the king's steel cuirass, and wounded him severely in the breast, and he sank down ready to swoon. His companions held their shields before him, but all were doomed to perish, had not the troops burst in on all sides. The place thus was taken by storm, and all in it were put to the sword.

Alexander resumed his voyage and reached the Indus, and proceeded down that stream to the sea. As he approached its mouth, and was in the part where it is twelve miles wide, a gale of wind

obliged his fleet to take shelter in a creek for the night ; and next morning his men, to their surprise and terror, found their ships all aground, and the river at a distance from them. Greater still were their terror and amazement when they beheld the waters returning with fury and covering all the space that had been left exposed, and floating the vessels and dashing them together. To *us* there would be nothing wonderful in all this, but in the Mediterranean sea, with which alone the Greeks were acquainted, the tides are hardly perceptible. When the damage done to the vessels had been repaired, Alexander pursued his voyage, and at length he had the satisfaction of spreading his sails on the eastern ocean, being probably the first European who could boast of such an exploit.

Return across the Desert.

Alexander gave a part of his fleet to an officer named Nearchus, with directions, when the proper season was come, to sail from the mouth of the Indus to that of the Euphrates. He sent a part of his army and the baggage back to Persia by an easy route, while he himself resolved to lead the remainder thither through the desert that ex-

tended to the sea-coast. Never before or since has an army ventured to cross that formidable desert, which is named Gedrosia or Mekrân, and the sufferings of the troops from heat, from thirst, from fatigue, during the sixty days which they occupied in passing it, are not to be described. The loss of men and of beasts of burden was immense. Alexander shared in all the toils and privations; he marched on foot at the head of his men, and when one day, while all were suffering the torture of thirst, a small quantity of brackish water was discovered, and one of the men filled a helmet with it and brought it to the king, he poured it out untasted on the sands, to show his men that he would enjoy nothing of which they could not all partake.

At length the troops emerged from this fearful desert, and reached the province of Carmania, where they were joined by the remainder of the army; and after devoting some time to repose, the march was resumed for Persia, and the conqueror finally reposed from his toils in the palace at Susa.

Marriages.

It was a part of the plan of Alexander, in

order to prevent jealousies between his new and old subjects, as much as possible to encourage intermarriages of the two nations. He had already set an example himself by marrying Roxana, and as the customs of Macedonia permitted polygamy, he now espoused Stateira, the daughter of Darius, and gave her sister to his friend Hephæstion. Eighty of the principal officers followed the example of their sovereign, and united themselves with Persian ladies of rank. The marriages (the king's included) were all celebrated at the same time in the palace, and Alexander gave the brides magnificent dowers. The example extended to the rest of the army, and not less than ten thousand of the soldiers gratified their sovereign by taking Persian wives.

Death of Hephæstion.

Alexander, who had formed extensive plans of commerce, personally inspected the course of the rivers which flow into the Persian gulf; which arm of the sea he also visited. He then, by his courage and presence of mind, quelled a formidable mutiny among his troops; after which he proceeded to Media, and took up his abode at Ecbatana. While there he celebrated a splendid

sacrifice, followed by games and banquets, at which, as usual, the wine was freely quaffed by the guests. In consequence, perhaps, of excess in drinking, Hephæstion was attacked by a fever which carried him off on the seventh day. The grief of the king was excessive; during three days he neither ate nor drank; he expended the sum of ten thousand talents on the funeral, and he directed that the deceased should be worshiped as a hero.

Last days of Alexander.

From Ecbatana Alexander returned to Babylon. As he approached that city he was met by the Chaldeans, or priests of the god Belus, who assured him that it had been revealed to them that it was not safe for him to enter its gates. The monarch, however, who had destined Babylon for his seat of empire, disregarded the warning of the priests, whose motive he suspected to be one of self-interest. He assembled there a large fleet, and he proposed to invade and conquer the peninsula of Arabia. Meantime he personally inspected the canals and lakes of the rich land of Assyria. When the preparations for the Arabian expedition were nearly completed, he

offered a sacrifice, which, as usual, was followed by banquets and deep drinking. The king, whose constitution had probably suffered by the fatigue he had undergone, was attacked by a fever which baffled the skill of his physicians, and he died after a few days' illness, in the thirteenth year of his reign, and only the thirty-third of his age.

The mighty projects of Alexander died with him. His generals contended with the sword for the great provinces of his empire, and formed from these the kingdoms of Syria, Egypt, and others, all of which were finally conquered by the Romans, and Greece itself was also absorbed in the enormous empire of Rome.

CHRONOLOGICAL TABLE.

	Years Before Christ.
Taking of Troy	1184
Death of Codrus	1068
End of the First Messenian War	724
— of the Second	668
Legislation of Solon	594
Death of Pisistratus	528
Expulsion of Hippias	510
Battle of Marathon	490
Invasion of Greece by Xerxes } Battle of Salamis..... }	480
— of Plataea } — of Mycale }	470
— of the Eurymedon	466
Commencement of the Peloponnesian War.....	431
Surrender of Plataea	427
Peace of Nicias	422
Athenian Expedition to Sicily	415
Surrender of the Athenian Army.....	413
Battle of Ægos-potami	405
Surrender of Athens } The Thirty Tyrants.. }	404
Peace of Antalcidas	387
Seizure of the Cadmeia.....	382
Battle of Leuctra	371
— of Mantinea... } Death of Epaminondas }	362
Accession of Philip of Macedonia.....	359
Commencement of the Sacred War.....	357
End of the Sacred War	346
Battle of Chæroneia	338
Death of Philip	336

CHRONOLOGICAL TABLE.**255**

	Years Before Christ.
Invasion of Asia by Alexander the Great. }	
Battle of the Granicus	334
————— Issus	333
————— Arhela.....	331
Invasion of India.....	326
Death of Alexander the Great	323

THE END.

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